

China

Reconstructs

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• China Shows Her Sports



China Reconstructs

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Articles of the Month

Renewal in Literature and Art

Interviews with two veteran leaders in China's modern culture, the world famous novelist Mao Dun and the noted critic Zhou Yang. They discuss the present situation, policies, problems and perspectives.

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Research into the Heart of Matter

Zheng Zhipeng, a Chinese experimental physicist, recalls participation in an international project at the German Electron Synchrotron Center (DESY) in Hamburg where, under the leadership of Prof. Samuel C.C. Ting, evidence was found of the gluon, a newly identified micro-atomic particle.

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In a Catholic Church in Beijing

What about Catholicism in China? Article deals with religious observance in a centuries-old church in Beijing, the election of a new bishop and other relevant matters.

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China's Sports Today

Progress and gaps in China's sports as shown by performance in 1979 and the recent Fourth National Games. Timely, in view of China's expected return to Olympic participation this year.

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Price Policy

Prices paid to commune peasants for their produce have been increased several times. Now some consumer prices of farm products and their derivatives (not including grain, cooking oil and cotton cloth) have also been raised. A national price administrator, interviewed, explains why.

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New Start for Literature and Art

While the Fourth National Congress of Writers and Artists was meeting from October 30 to November 16, 1979, *China Reconstructs* reporters talked with four major leaders in the cultural field on the present situation and problems from four distinct angles. Below are interviews with Mao Dun and Zhou Yang, Honorary President and President of the All-China Federation of Literary and Art Circles. Next month we shall print two more, with the well-known playwrights Xia Yan and Yang Hansheng, both federation vice-presidents.

Texts were compiled by our staff reporter Bao Wenqing.

MAO DUN:

"I Place My Hope in the Younger Generation"

THE LITERARY work of Mao Dun (Shen Yanbing) covers almost the entire period of China's new culture, from the May Fourth Movement of 1919 to today. Some of his writings—novels, short stories and literary criticism—have had wide influence not only in China but abroad. They have been translated into many languages (and he himself has translated some foreign works). His masterpiece *Midnight**, which appeared in 1933 and was set in the complex metropolitan society of old Shanghai, marked a milestone in the development of the Chinese novel as well as of his own thinking and creative power. Previous to that he had published a notable trilogy *The Canker* as well as the novels *Rainbow*, *Three Companions* and *The Road*.

At present he is very busy on his own memoirs to be published in series in the quarterly *Historical Materials of Chinese Literature*. He

* *Midnight* and a volume of short stories *Spring Silkworms* are available in English published by the Foreign Languages Press, Beijing, China.

is working even on Sundays despite his age of 83 and being blind in one eye with only partial sight in the other.

He received us in his simply-furnished sitting room of his quiet old-style courtyard house in eastern Beijing. Slim, of medium height and wearing a black old-style Chinese tunic, he was in high spirits and spoke with great wit and animation.

Quite a few new works have been produced since the downfall of the gang of four but few of them can be called really good, we began. Why?

"When works on modern life are not very deep and easily forgotten after one puts them down, it usually has something to do with the author's inadequate training and narrow range of experience," Mao Dun said, after thinking for a moment.

He emphasized that it is important for writers to study Marxism, Leninism and Mao Zedong Thought, dialectical and historical materialism, science, history and literature, both Chinese

and foreign. "There's an old Chinese saying 'Read 10,000 books and you will write like a god,'" he said. "If you don't, you won't be able to isolate genuine problems in the complex reality, much less to analyze them or see through the appearance to perceive the essence.

"Reality is continually progressing, and new situations and new problems keep coming up in actual struggle all the time. This requires that we keep up our study and adapt our thinking to changes in the real situation."

In-Depth and Broad View

Then he analyzed the two approaches one must take to life's reality—in-depth and taking the broad view. On the one hand, the author should study carefully the concrete thing he wants to portray, that is, one aspect of life; on the other hand, he should stand on a higher plane to judge the situation as a whole. "How can one write with a view limited to only one small place—a shop in a factory or a commune production team—and knowing nothing about life elsewhere? The inadequacies of young authors are often attributed to the lack of writing technique. Actually the key reason is that they have failed to relate the depth of life in their sphere to the broader view, and that they don't understand the dialectical relation between these two."

Mao Dun also stressed the organic structure of a work. The theme and episodes should form an integral whole. How to refine raw material gathered from life is an important aspect of writing. A writer must acquire the ability to appreciate a thing before he can describe it.

"I think it's very difficult to be a writer," the old author said. "A writer is an architect of the soul. Some people nowadays think this

work is easy. They are completely wrong."

Best Post-Liberation Works

What did he consider the best works since liberation in 1949?

"I would say *The Hurricane* by Zhou Libo, *Builders of a New Life* by Liu Qing though unfortunately he died before he finished his trilogy, *Sanliwan Village* by Zhao Shuli and *Defend Yanan!* by Du Pengcheng*. Each has its own style. Among the short stories, those by Wang Yuanjian and Ru Zhijuan are good. And all of the better works produced from the Yanan period during the 1940s to the time the gang of four began to dominate the literary scene in the 60s are loved by the people and deserve a place in the history of Chinese literature."

Turning to works on historical themes, he talked enthusiastically of *Li Zicheng* by Yao Xueyin, a novel about that leader of the 17th-century peasant uprising which overthrew the Ming dynasty. Yao Xueyin, he said, had done exhaustive research while writing it, dip-

* All available in English translation from the Foreign Languages Press, *Defend Yanan!* in 1958, *Sanliwan Village* reissued in 1964, *Builders of a New Life* reissued in 1977 and *The Hurricane* to be reissued in 1980.

Zhang Yang, whose novel "Again I Clasp Your Hand," written when he was 18 on love, intellectuals and a woman scientist who returns from the U.S. aroused wide interest when circulated privately, but got him attacks from the gang of four and three years in prison.

Gu Dehua



Mao Dun (left) with the well-known essayist Lin Danqiu at the Fourth National Congress of Writers and Artists. Zhang Guiyu

ping into both national and local historical records. To build up the story he had also drawn on the works of poets of the late Ming and early Qing dynasties dealing with palace life and with Li Zicheng's uprising and its consequences, and on anecdotes about past emperors. "Writing depends on rich knowledge and experience on the one hand and on talent of the writer on the other," Mao Dun concluded. "And one must study history, too!"

Need for History

On the relationship between literature and history, Mao Dun

has always had very definite ideas. In the 30s, in this sphere he wrote *The ABC of How to Study Chinese Mythology*, edited and annotated the selected writings of the philosopher Zhuang Zi (c. 369-286 B.C.) and wrote some historical short stories. After liberation he published *Notes from Night Reading*, a collection of essays mainly on literature, *On History and Historical Plays* and other works.

In 1974-75 he exchanged detailed comments with Yao Xueyin on the first and second volumes of the latter's novel *Li Zicheng*. "Yao was then in a very difficult situation," Mao Dun recalled. "He was under attack from all directions, with the gang of four rampant. He wrote me that he wanted to ask the help of Chairman Mao. I agreed and urged him to find a reliable messenger to deliver the letter. Later he asked a friend of his to give the letter to Comrade Deng Xiaoping, who had just reappeared as a vice-premier. Deng handed Yao's letter to Chairman Mao personally. At that time Yao could not have gone ahead with his plan without Chairman Mao's support."

Mao Dun observed that he himself had started as an editor, not a writer and began to write only after 1927 when the Great Revolution** failed. Disheartened and disappointed, he wanted to write about what had happened, but the Kuomintang's cultural

** In 1924-27 against the warlords.



Yao Xueyin, author of the novel "Li Zicheng."

suppression was so intense that no one was able to deal with the revolution directly. So in *The Canker* and other early works he wrote about the consequences of the defeat in some young people's attitudes. Then, with the suppression still going on, he turned to portraying contemporary life in *Midnight*, the short story "The Shop of the Lin Family" and other works. Both the novel and a film based on the short story were unjustly attacked by Jiang Qing during the cultural revolution.

Perspectives

What perspectives did he see for Chinese literature under the guidance of the principle of letting a hundred flowers bloom and a hundred schools of thought contend?

Mao Dun's answer: "It is high time for us to carry out this principle. The situation now is really fine, for there is activity in every corner of the literary world. Of course, it's still hard to tell whether all the flowers that bloom can stand the test of time. Many works appeared in the 30s but only a few have survived. New China will certainly produce better literature than that of the past. However, it will take time. It's not a simple problem to be solved in a few years. But the path is right and

the orientation correct, so the day will come."

Mao Dun hoped that the Fourth National Congress of Writers and Artists would stimulate more works reflecting China's modernization drive. "To achieve this aim," he said, "some writers will have to make up the education they have missed. Though they may have graduated from college or finished high school, it was during the gang of four period and some of them lack elementary knowledge. For instance, I have heard of a young man who majored in English then but didn't know whether Shakespeare was the name of a person or a place when he worked as an interpreter.

ZHOU YANG: On the Hundred Flowers Policy

AT 73, Zhou Yang is at his busiest. He is President of the All-China Federation of Literary and Art Circles, a member of the Communist Party Central Committee and one of the leaders of the Chinese Academy of Social Sciences.

Enthusiastic and energetic of speech and action, and looking much younger than his age, Zhou Yang met us in his sitting room.

The writers' and artists' congress had been called to help China's literature and art adapt to the central task in the country's work—the four modernizations, he said. It was a historic turning point for China, and literature and art should develop and promote it.

Debate — Not Destructive

"Literature and art are closely linked with politics and class struggle. They are inevitably in-

"At the congress, there are many more middle-aged and young delegates than elder writers, because not many of the latter are still living. My hope is in the younger generation. They are the main force for bringing about a new flowering of literature and art. I believe that they can seize back the time lost in the ten years of the cultural revolution. They should carry on the best traditions of the past and, to do so, acquire a good knowledge of China's classical literature, and some knowledge of foreign literature, too. There are thousands of young writers. At least some of them will write better works than we of the past generation." □

fluenced by politics and, conversely, influence politics. In the past we often put undue stress on class struggle. Many people were hurt in political movements and this tendency became worse starting with the anti-Rightist campaign of 1957. Practice has shown that the use of administrative means and mass struggle to solve problems of world outlook does more harm than good. The congress is asking cultural workers to evaluate the experience of the 60 years since the May Fourth Movement, and especially of the thirty years since the founding of the new China. Many of us have participated in these phases of history. Summing up now will be limited to what objective conditions today and our present understanding make possible. The principle is to seek the truth from the facts and to be analytical.



Zhou Yang, President of the All-China Federation of Literary and Art Circles poses with Yusuf Mamai, well-known singer of the Kergez nationality in Xinjiang. Wang Hui



Veteran writers Ye Shengtao and Ding Ling chat during a break.

Lü Shumei

Things should not be described simply as totally bad or totally good. Our line for literature and art was correct during the first 17 years of the new China, when positive achievements were the main aspect. Of course, there were not a few shortcomings and mistakes as well."

Exposing the Dark Side

Zhou Yang went on: "Since the downfall of the gang of four and the renewed implementation of the Party's policy of 'letting a hundred flowers blossom and a hundred schools contend,' a gratifying number of good works have been written, which have exposed the evils and abuses of Lin Biao and the gang of four, bring to light social conditions under their fascist autocracy and describe the traumatic effect on the minds of the Chinese people. These works have evoked diverse comment. Some people call them 'Wound-type literature,'* and

* After the short story "The Wound" by Lu Xinhua about a girl who cannot forgive herself for breaking with her mother, not knowing that attacks on the latter were unjustified. The story appeared in English in the March, 1979 issue of Chinese Literature.

dislike them, saying they 'expose the seamy side'. The authors have been accused of being 'lacking in virtue'**. This has triggered a nationwide discussion on the question of what some persons have termed 'lauding virtue' and 'lacking virtue.'

With regard to this controversy and the current situation in literature and art, Zhou Yang stated unequivocally: "I maintain that the situation is good. That doesn't mean that there aren't problems. Some people say, for instance, that there is ideological confusion. We must view this analytically. Lively thinking and democracy, and the diverse opinions that inevitably result are bound to seem somewhat confusing. But that such 'confusion' exists is a good sign. There were a lot of different opinions on the draft report to the current congress and revisions were made accordingly. That's a good thing, isn't it?"

"Lin Biao and the gang of four negated all culture but their own brand, discarded all old traditions and caused ten years of cultural devastation. Enormous damage

** Meaning lacking in love for socialist society.

was done to our culture. For a long time people didn't dare to speak or write things. Now they dare, and that's a very good sign.

"Since the downfall of the gang and the restitution and development of the Party's hundred flowers-hundred schools policy, China's writers and artists have experienced an unprecedented emancipation in their thinking. They are breaking with the 'new superstition' created by Lin Biao and the gang and smashing taboos and restrictions inimical to the advance of culture. All this is bringing socialist culture back onto the correct path. New themes, subjects, forms and styles are emerging. So I say that, on the whole, the situation is good."

Breaking Taboos

Formerly-tabooed themes into which writers and artists are venturing are not just those outlawed by the gang of four, they also include some that were out of bounds during the first 17 years after liberation, he said. "In the past our literature described heroes struggling with overt enemies, both Chinese and foreign, on the battlefield and in the enemy's courts and prisons.

But no one wrote about those other heroes who fought against careerists and intriguers of all descriptions in the Party and state organs. Fighting these enemies is even more complicated, arduous and dangerous than fighting an open enemy. The revolutionary poetry of Tian An Men was written in anger and steeped in blood and tears of the heroes of the events there on April 5, 1976. The play *Where Silence Reigned** brought these heroes onto the stage and was a courageous breakthrough on the literary front. We had never thought of works on such themes before. There is no reason for opposing them now."

Zhou Yang observed that the epithet "lacks virtue" applies better to the gang of four with all their "misdeeds" than to the authors of the new works that expose these. "The real question is in what light these themes should be presented. Our literature should inspire and build up the morale of the people and help to bring up a new, socialist generation. The things described are in themselves negative, yet they must be told without being discouraging. That brings us to the question of what we mean by socialist literature."

What is Socialist Literature?

"Socialist literature should of course first of all eulogize the people and meritorious individuals," he observed. "But it should also dare to expose the backward and seamy side of the socialist society and strive to improve and perfect our society."

Our conversation turned to the new freedom of thought and speech now evident in art and literary circles. "What we need

* The play was described in the March 1979 issue of *China Reconstructs* and appeared in English in the March issue of *Chinese Literature*.



Film personages at the Fourth National Congress of Writers and Artists (left to right): film director Tao Jin; Joris Ivens, famous Dutch film artist; actor Zhao Dan; Chen Fuli, well-known Hongkong photographer; Li Pingqian, film director at the Changcheng Cinema Company in Hongkong. Wang Xinqing

now, after the downfall of the gang, is a democratic atmosphere, an atmosphere of free discussion," Zhou Yang said with animation. "These were stifled by the gang during those ten years. The hundred flowers-hundred schools policy in fact means free development of different forms and styles in art and free discussion among different schools of scientific thought."

Flowers and Weeds

"Letting a hundred flowers bloom doesn't mean blossoming merely for the sake of blossoming or taking a *laissez-faire* attitude; it means blossoming for socialism. What we must have in mind are the interests of socialism and the majority of the people. All things that conform to these interests are flowers. Socialist literature and art are flowers. And so are all patriotic, democratic and progressively-inclined works. Since we speak of a hundred flowers blooming there will naturally be many kinds, some fragrant, others less fragrant or not at all so. But so long as they do not go against the interests of the people we cannot call them poisonous weeds."

With deep feeling Zhou Yang continued, "Implementing the

hundred flowers-hundred schools policy is no easy matter. It's easy to talk about, but genuinely putting it into practice calls for struggle. The policy is meant to bring democracy into art, but democracy has never been won without a struggle. Democracy that is bestowed from above is never very real. Authors and artists should display courage. They shouldn't worry over consequences and do only what pleases the higher-ups. If they did, what sort of authors and artists would they be?"

Small Magazines

Asked about the many spontaneous and unofficial art and literary publications now appearing throughout the country, Zhou Yang replied: "I haven't read very many of them, but I feel they are a good thing, not a bad thing. We should give guidance, but not interfere with them, nor let ourselves be bound by old regulations and restrictions. I think they should be allowed, as long as they don't oppose the Party and the people. A great number of them have appeared. The Federation of Literary and Art Circles and other related departments should help them improve their quality, not ban or impose restrictions on



Film actress Zhang Ruifang (1st left) with Xia Meng, Hongkong film actress (2nd left). Wang Hui



Cartoonist Zhang Leping (center), traditional-style painter Cheng Shifa (right) and industrial arts expert Cai Zhenhua during the congress. Wang Ziqin

them. And a new law on publications should be drawn up."

Had all the victims of false charges and wrong convictions under the literary inquisition practiced by Lin Biao and the gang of four during the past dozen years been rehabilitated, we asked.

"I can't say that all have been rehabilitated," replied Zhou Yang. "Well-known people have, but possibly not all the less-known ones, or not completely. This process is still encountering some resistance. There are people who don't want to settle such cases. But all will be settled eventually. All unjust and wrong cases left from the past will have to be settled — there's no getting around that. As the saying goes, 'Any injustice provokes an outcry.' The greater the injustice, the louder the outcry."

On the Yanan Talks

What about the talks at the Yanan Forum on Literature and Art, we asked. Are the principles for cultural work laid down in them by Chairman Mao in 1942 still applicable today?

"They were and still are our guide for cultural work. But we must distinguish universal truths from that which is applicable only at a certain time or in given circumstances. And circumstances

change," Zhou Yang replied. He cited as an example the principle of orienting cultural work to serve the workers, peasants and soldiers. "This principle shouldn't be understood simplistically. We should 'serve the workers, peasants and soldiers' first and foremost, but not only these sections of the people. In short, we must understand, apply and develop Comrade Mao Zedong's thinking on literature and art in the light of the special needs of our new era and the realities of the present." Things today are different from the way they were in Yanan and even in the early days after the founding of new China, he pointed out. "Today's intellectuals are an important part of the working people. In this way the group we should serve has changed.

"Lin Biao and the gang of four tried to make what Chairman Mao said seem something mystical and absolute and create an aura of superstition — a new type of superstition. Their purpose in doing this was to usurp Party leadership. And now we must eliminate the after-effects of this new superstition."

Foreign Literature

Our last question concerned China's attitude toward the clas-

sical literature and especially the modern literature of other countries.

"We don't know enough about new foreign works," answered Zhou Yang. "We are still somewhat ill-informed about them. We must greatly increase exchanges with other countries in these matters. Isolating oneself behind closed doors is harmful to any country's cultural development; it is even reactionary. We should also let people abroad know what is good in China.

"We mustn't think that everything foreign is good and nothing Chinese makes the grade. Our English friend Felix Greene mentioned recently that he met some people in China who seemed to hold that opinion, which shows that even foreigners have noticed this problem. It's true that China has fallen behind in recent times, but few countries have cultural traditions as ancient as ours, and when such a big country as ours sets out to achieve socialism, all complications and mistakes notwithstanding, its experience and achievements deserve the attention of the whole world. We shouldn't take the west as an example in all things. We should accept western things critically, and at the same time create our own examples." □

The Fat-Tailed Sheep of Xinjiang

PENG XIANCHU

THE Altay mountain area of Xinjiang in northwesternmost China is famed for its fat-tailed sheep, a large, fine quality breed. How large is the animal? If a calf wandered into a herd of these sheep, from a distance only a herdsman would notice the difference. How big is the tail? When one of these sheep slips and falls, the heavy tail, weighing five kilograms or more, makes it hard for it to get up again without a herdsman's help.

A Good Mutton-Producer

Among the sheep of the Altay region this breed is the best producer of mutton and tallow. "Fat-tail" is its popular name. What looks like one tail is really an extended rump where it stores most of its fat. Lambs weigh five kg. at birth — one kg. more than other breeds. A five-month-old lamb usually tips the scales at 40 kg. or

PENG XIANCHU is a staff reporter for China Reconstructs.

Kazak children grow up on horseback.



more, and yields 20-25 kg. of boned mutton. Adult animals weigh over 100 kg. The ewes are good yielders of milk, which local herdsmen drink and use in their tea. After dropping her lamb, each produces 50-80 kg. of milk a year beyond that needed by her offspring.

The mutton of the fat-tailed sheep is sold not only in the butcher shops of Urumqi, capital of the Xinjiang Uygur Autonomous Region, but also in other parts of the country. In 1978 a well-known mutton shop in Beijing held an instant-boiled mutton tasting event. This famous specialty of some of the city's restaurants requires high quality meat, with a definite proportion of fat and lean, which is sliced paper-thin and cooked at the table where diners immerse each morsel for a moment in water boiled over charcoal, dipping it in sauces and eating it. The water itself, as the meal proceeds, becomes a tasty soup. The mutton of the fat-tailed sheep was judged best for this dish — for its tenderness, flavor and absence of odor.

The Pasture Area

The Altay area, 420 kilometers long from north to south and 460 km. wide, covers 107,000 square kilometers. It is bordered on the north and east by the Altay Mountains and on the south by the Gurban Tunggut Desert. Cold air rushes in unhindered through the Ertix River valley down its center, producing winters half a year long. The weather changes so much during the four seasons that the Kazak herdsmen — the majority of the local inhabitants — have to drive their livestock to different pastures very far apart.

The summer pastures, the best, are high in the mountains. Watered by melting snow, grass grows quickly here in the warm weather when the sheep fatten.

But these conditions last only two months. By August it begins to snow. Then the herdsmen must drive their sheep to the spring-autumn pastures in the foothills and valleys. By October the snow falls here too, and flocks have to be driven some 200 km. to winter pastures, or even 400 km. to the south of the Gurban Tunggut Desert. The herdsmen call this migration "snow chasing the sheep." When spring comes they gradually return to their summer pastures in the wake of the melting snow. And sheep that have wintered south of the Gurban Tunggut Desert must be driven back across it to summer pastures before all the snow melts, or they will die of thirst on the journey. The herdsmen call this "sheep chasing the snow."

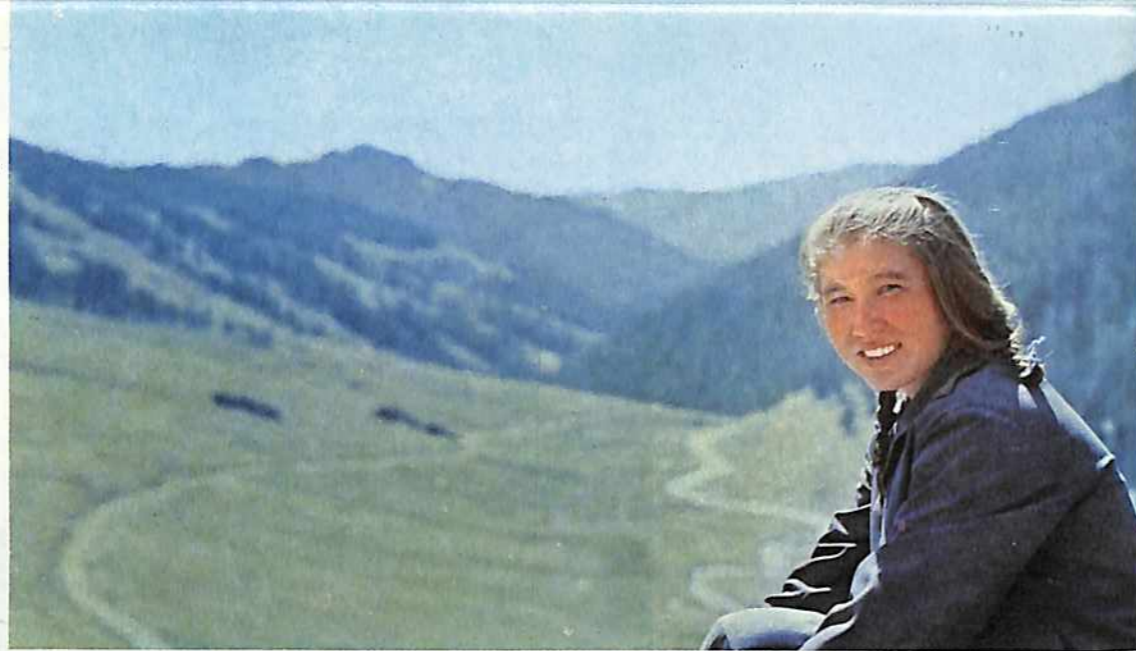
The nomadism of the Kazak shepherds here is traditional and dictated by natural conditions. But today it takes place in a completely different world. The herdsmen are commune members. They move from pasture to pasture with all the benefits socialism has brought. There are mobile state trading shops that sell grain, other foodstuffs and sundries, and at the same time buy up wool and other pastoral products; mobile schools that teach the children in Kazak tongue; mobile medical and veterinary units to take care of the health of people and animals; mobile post offices and bookshops. The flocks of sheep and herds of cows are accompanied not only by herdsmen on horseback but by strings of camels. Some of these are loaded with the folded yurts and other personal possessions of the commune members, others with the goods and equipment of the commune-run units. In every yurt there are transistor radios. The people have watches.

The fat-tailed sheep were developed to adapt to the environ-



Kazak herdsmen encamp in yurts on the Altay range.

Kazak shepherdess.



Stud rams of the fat-tail sheep.

Photos by Liu Chen



ment of the Altay area. Storing a great deal of fat in their rumps in the summer enables them to withstand the long migrations and the cold season. The Kazak herdsmen, by constant selection over a long period, have further improved the strains. After the establishment of the communes in 1958 in particular, the collectivized herdsmen settled on Fuhai county's sheep as the best breed and began to popularize it. The process was speeded by artificial insemination. Today the 106,000 herdsmen in the Altay area own 1,800,000 head of this strain—60 percent of the sheep in the area.

For More Meat

Shifting from one pasture to another causes each sheep to lose an average of 12 kg. in weight. Some of the weaker ones die on the way. The herdsmen have long thought this a great waste.

Seeking a solution, they hit upon the idea of slaughtering part of their herds before the long trek southward for the winter, leaving a suitable portion particularly of ewes for breeding. Lambs grow fastest in the summer and weigh about 40 kg. at the end of five months. After that they gain weight more slowly. A five-month-old lamb slaughtered in September when it is fattest produces about 21 kg. of mutton. Formerly the practice was to slaughter sheep when they were a year and a half old, getting 32 kg. of mutton from each. Now, in a year and a half the herdsmen can breed two five-month-old lambs. This means more mutton, an extra sheepskin and more fleece. It also means a great saving in fodder and more autumn and winter pasture space for ewes.

Now that more mutton is being produced, the question of better storage has become urgent. Last year three of the Altay area's seven counties built cold storage plants with government investment. The other four will build theirs this year. From them, meat will be transported to the rest of the country. Recently the price at which the government buys mutton from the herdsmen was raised

from 0.94 yuan to 1.38 per kg., thus increasing the income of the people.

Five-month-old lambs are among the herdsmen's own favorite foods. Since each family has its own private sheep (the equivalent of private plots in agricultural areas), the meat is right there on the hoof. The Kazaks traditionally entertain their guests with a mutton dish eaten with the fingers. A large platter of tender mutton surmounted with a roast sheep's head is brought in by the host, who places the dish so that the sheep's head faces the eldest or highest-ranking guest. The latter first slices off and eats two pieces from the head, then cuts off the ears and give them to the host's children. The rest of the head is passed to the host, whereupon everyone begins to eat.

Teatime in a Kazak herdsman's yurt.



Photos by Liu Chen

Guarding the Herds

Still, even with all the improvements, sheep herding in the Altay is not only strenuous but often dangerous. Besides bad weather, the herdsmen have to contend with bears and wolves.

Bears are particularly harmful because they will kill sheep even if they are not hungry. One of the ways the herdsmen deal with them is by setting traps—not always a safe way, as local stories testify. Once a bear caught in a trap escaped just as a herdsman approached. It attacked the man, who did not have his rifle. After a desperate fight the herdsman somehow managed to kill the beast with his knife.

Wolves are more numerous, and just as fierce. One night, members of the No. 2 brigade in the Xingfu commune were awakened by their dogs. One of the men rushed out of his yurt and saw a large wolf dragging a sheep away from the pens. Not taking time to go back for his gun, he jumped on the wolf's back and seized it by the throat. The animal turned its head

and bit him on the arm. In spite of this, the herdsman held on with all his strength until the wolf was dead. This exploit earned him the name "batur," which means "hero" in Kazak, and the commune awarded him a sheep for his courage. □

Winter Thaw

—On the Anniversary of the Normalization of Sino-U.S. Relations

DR. SAMUEL and HELEN ROSEN

WHEN China "stood up" in 1949 after centuries of oppression, hunger and slavery, those of us who had waited, hoped and worked for that day sang "Qi Lai" at the top of our lungs.

This momentous year of 1979 has brought us the long-overdue normalization of relations between the People's Republic of China and the United States of America, the international "Year of the Child," and the 30th anniversary of the victory of the Chinese people.

What has happened in these years and how has some of it come about? Our field is medicine; we don't know much about the gross national product or trade agreements. So perhaps our evaluation and understanding is limited, based as it is mostly on that scientific discipline. From the days of 1937, when a small group of us was trying to send supplies of drugs behind the Japanese lines, we knew of the hero-doctor Norman Bethune. We knew the names and the dedication of the American Dr. Ma Haide, of Dr. Kotnis who came from India, and the other medical people who joined the revolutionary forces in Yanan. We

DR. SAMUEL ROSEN is an internationally known otologist whose discovery of stapes surgery for otosclerotic deafness has brought back hearing to untold thousands of people the world over. HELEN ROSEN is an audiologist and his research assistant. Together they have visited China many times and have been involved in building friendship with China since the 1930s.

knew later of the International Peace Hospital built in Shijiazhuang. We pounced on Edgar Snow for details, read avidly, talked widely and yearned in the 50s and 60s to come see for ourselves. It took the bouncing of a ping-pong ball to open the door, and on September 13, 1971, the day all planes were grounded because of the flight of Lin Biao, we arrived in Guangzhou (Canton). So began our "travels in China."

FROM then on, one or both of us have been lucky enough to visit yearly, and with each year we have been able to see the changes brought about in the health of the people and in the health services by the sheer, indomitable persistence of medical people. We also became aware of the crippling, unscientific dogma of the gang of four and its cohorts. In 1971, we saw brilliant open-heart surgery, performed under acupuncture anesthesia, and we also saw empty laboratories and unused libraries. We would meet an interesting and provocative scientist one year and be unable to find him the next. Many questions went unanswered. We were given reports we knew to be exaggerated, if not fabricated. But there was, in spite of obstacles, progress. The Chinese developed brilliant techniques for the reattachment of severed limbs, created

burn units which saved many lives, perfected the traditional method of using "soft splints" for fractures which aided healing and prevented muscle deterioration. In Shanghai we saw a stapes* operation expertly done by an otologist who had made his own 6X power microscope.

We saw no children with rickets, no beggars, no starving people dying in the street, no youths "strung out on drugs." Yes, the Chinese have problems. The cities are crowded, there is not a job in industry for every youth, there is insufficient housing. It is true that China is a poor and developing country. But how in only 30 years have they built a socialist government which has united more than 900 million people into a cohesive country, sent their children to school, improved hygiene, health and sanitation, taken care of the aged, fed their people and now leads them toward a program of

*Stapes is the Latin word for a tiny bone inside the middle ear. The vibration of this bone, together with the other two tiny bones around, makes it possible for the sound waves to be conducted to the inner ear and hence to the brain so that one can hear. In the case of otosclerosis, the stapes has become rigid and unable to vibrate because of abnormal bony growth, causing deafness to the patient. (Deafness due to otosclerosis is called "conductive deafness" as differentiated from nerve deafness.) The purpose of stapes surgery, of which Dr. Rosen was the pioneer, is to relieve the stapes from immobilization so as to bring back hearing to the patients — which it has done to great numbers.

modernization which will enrich the lives of all?

PROBABLY the answer is — "the people." You cannot eradicate venereal disease without involving the people. You cannot stamp out the pernicious effects of "gang of fourism" (more deadly because it constituted a brand of fascism based on feudal thinking), without the informed support of the people. True, there still exist silent followers and the effect of the last years will take time, perhaps even a generation, to completely eradicate. It is essential, therefore, to analyze what happened in those years, before the downfall of the four in October 1976, and to teach children, as well as teachers who teach children, to face facts and with facts and truth to arm themselves so that such a period will not happen again. As Chairman Mao said in 1949, "After several decades, the victory of the Chinese people's democratic revolution, viewed in retrospect, will seem like only a brief prologue to a long drama . . . the Chinese Revolution is great but the road after the revolution will be longer, the work greater and more arduous."

Now that diplomatic normalization is achieved, what will it mean in reality to the Chinese people. More long-nosed foreigners on the street? More strangers with cameras dangling from their necks? More customers buying cashmere sweaters and Han dynasty stone rubbings? Those things, certainly, but infinitely more. Now must come friendship and understanding between our two peoples. We must learn more about the Chinese, what they value, how they live, and the Chinese more about Americans.

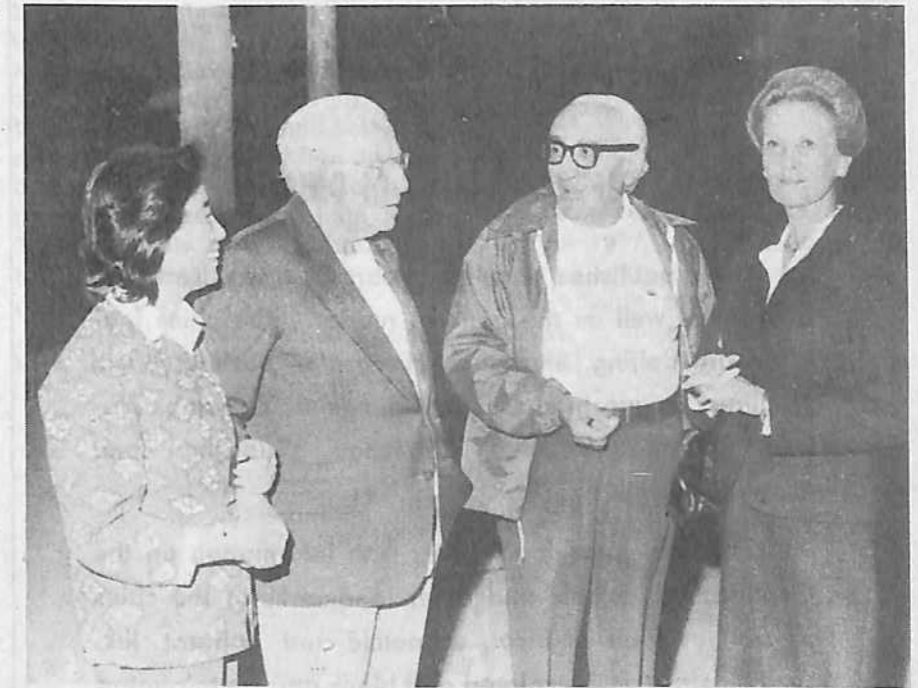
Friendship could be defined as "making a connection between people" and normalization of relations has made that connection. It

is up to all of us to infuse that connection with life. We are already seeing groups of agricultural experts, engineers, doctors, film and petroleum workers coming to visit facilities in the United States. There have been cultural groups such as Chinese opera. Their counterparts — such as the Boston Symphony and Isaac Stern — are coming increasingly to China. Chinese graduate students are learning English and working in cancer research, microbiology and higher mathematics in American universities.

Young Americans are in Shanghai, Kaifeng, Beijing, teaching

trade delegations between our two countries.

When Congress decides to award China "most favored nation" status, U.S. import taxes will be lowered and goods will flow more freely. That is all to the good because China needs foreign currency to pay for her goal of achieving the four modernizations; America needs to export her technology and industrial output. Along with these imports and exports of goods, we must expand, deepen and strengthen the understanding between us. China is an ancient civilization whose culture is complex and fascinating to



With Dr. Ma Haide (George Hatem) and his wife.

Zhou Youma

English, dubbing film titles into English, teaching what is useful in western-style journalism. In 1980 a large and prestigious department store in New York will have a "China Year" — displaying and selling Chinese arts and crafts, hand-embroidered silk blouses from Shantou, cloisonné vases, lacquered trays and beautiful jewelry. There will be more and more technical, educational and

westerners. America is a young country, highly developed technologically.

In the United States, along with some feelings about "the mysterious east," there exists a huge reservoir of friendship and affection for the Chinese people. In these years, it has scarcely been tapped. The great Frederick Douglas, the Black Emancipator, said back in the 19th century that "you cannot

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achieve a crop without breaking ground." He was talking about the liberation of black people in America.

CHINA is now trying to liberate the minds of the Chinese people by teaching that truth derives from practice, and thus promote true socialist democracy. We may paraphrase what Mao once said, "A revolution is not a tea-party," and building socialism is a difficult and protracted process which does not proceed in a straight line but tacks a bit sideways to catch the wind in the correct direction.

Americans like certainty and definite answers. These are not always available, nor even known at times.

As we face the year 1980 and celebrate the first anniversary of the implementation of the Shanghai communiqué, signed by Richard Nixon and Zhou Enlai in 1972, it behooves us as Americans to realize how much we can learn from the Chinese, and mutually in turn, the Chinese can learn from us. History is made by people, and the deep concern for humanity of the Chinese people combined with the generosity and openness of the American people, can truly build that strong connection, that true friendship which will create for us and our children a stable world, a world of freedom and justice, based on equality and mutual dignity.

The contradictions between our systems of governments must not obscure the reality that the needs of people everywhere are really the same. In this new spirit of rapprochement between our two countries, we embrace our Chinese brothers and sisters. Doctors are said to be "good ambassadors," perhaps because they are basically healers. The long breach between our two countries has been healed. Now the period of recuperation and repairing of healthy vigor will proceed, nourished by the efforts of all friendly people on both sides of the ocean. The scars will diminish—and friendship and mutual understanding will flourish within the aura of the spirit of internationalism. □

More Oil from More Fields

CHINA'S oil industry recently announced three items of news: A new field built in Nanyang county in southern Henan province, sizeable reserves discovered under the South China Sea off the Zhujiang (Pearl) River estuary, and a high-yield oil and gas well sunk in northern Sichuan province.

Though their output is still only a small part of the country's 1979 total of 106 million tons, these new fields reflect the vigor which has enabled China to climb to eighth place among world oil producers.

The Nanyang field lies in what geologists call a downwarped area. It is 4,600 square kilometers in size. The place was previously thought worthless for exploration, but a survey has shown that four million tons might be extracted for each

square kilometer at some spots. The thickest oil-bearing stratum is over 100 meters. Initial production has reached 1,000 tons per day. The oil from some wells contains a high amount of paraffin which presents problems in refining, but it can be used as raw material for the chemical and national defense industries.

Survey of the Nanyang field began in 1970 but drilling was held up until 1977 by lack of equipment and funds due to the ten-year sabotage of the gang of four. Once begun, however, the field was producing within a year after drilling began with advanced technological methods in use. With data from 300 other wells, water injection was begun to prolong high and stable output.

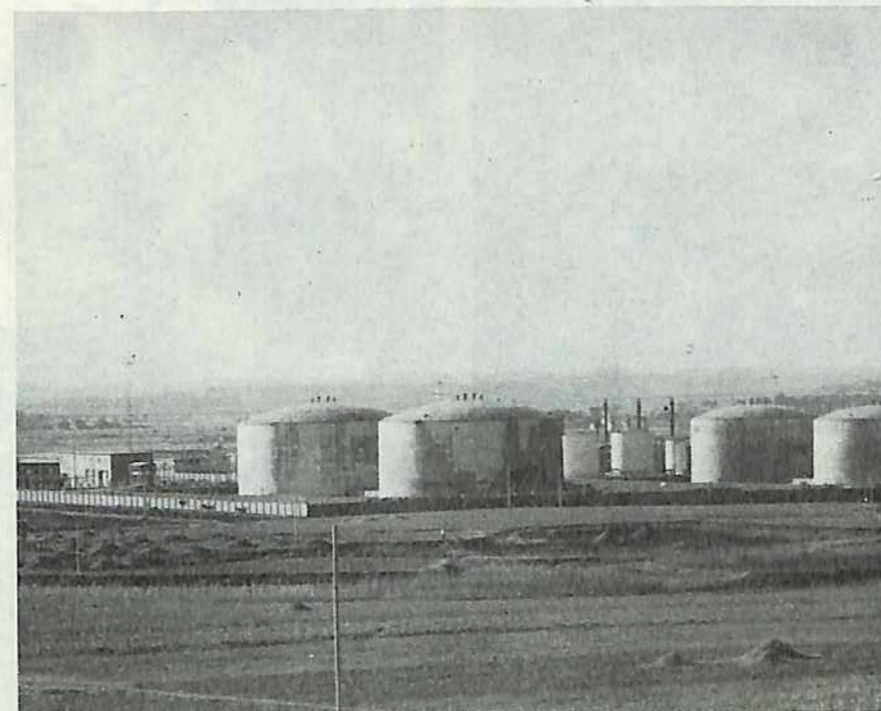
Similarly, geologists also once held that northern Sichuan prov-

ince had an unstable oil-bearing formation, precluding the possibility of high-yield wells. However, wells sunk there produce an oil, 60 percent of which can be turned into gasoline through a simple refining process.

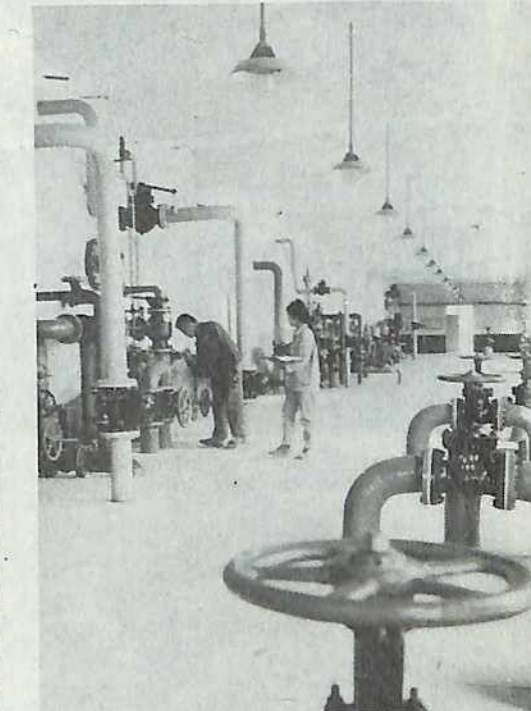
The well sunk under the South China Sea shelf is called the Zhujiang River No. 5. The pool measures about 150,000 square kilometers and has a thick oil bed. Moreover, it has many types of oil-bearing structures. So "No. 5" forecasts good prospects for new fields in the South China Sea.

The offshore geological survey team was set up and began its work in 1977. In 1978, using an imported offshore platform, 17 oil workers sank two deep wells in 40 days, in spite of being hit by a typhoon. □

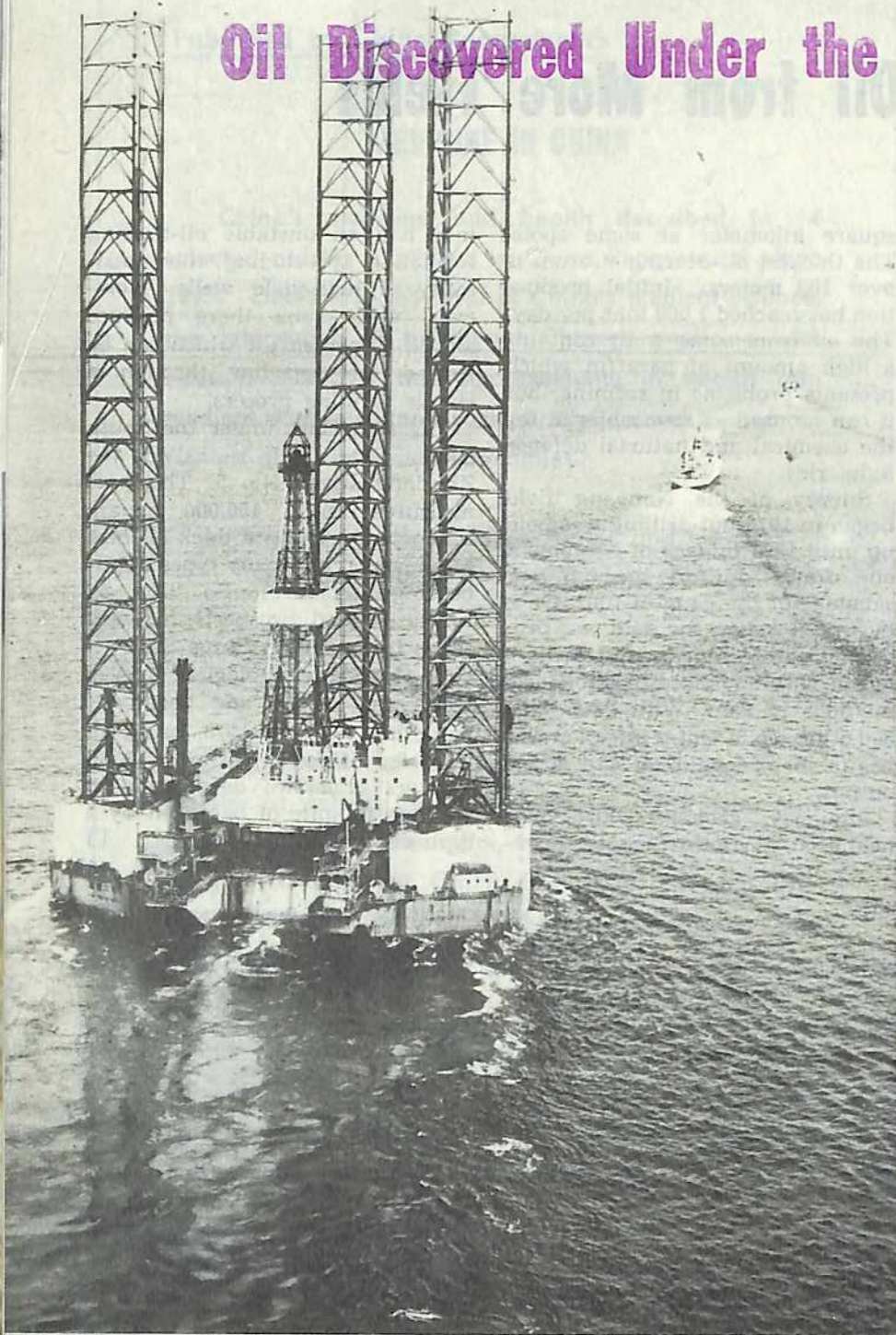
Part of the Nanyang oil field.



Lu Ke Clearing house at the Nanyang oil field.



Oil Discovered Under the South China Sea



Drilling rig being towed to another area after sinking the Zhujiang River No. 5 well.



Helicopter bringing in supplies and staff for the rigs.



Gas burn-off (bottom right). A driller turns the head to release oil (bottom middle). Geologists analyze oil well samples (bottom left).

Photos by Zheng Yue





Festival boy-girl chase on horseback, held by Kazak herders on the Nilka pasture in northern Xinjiang.

Liu Chen

Kazak Ballad Festival

LIU CHEN

THE Kazaks of Xinjiang are good at singing and horsemanship. Both are features of their festivals and social get-togethers.

Not long ago I attended one of these affairs.

It was held on the shore of beautiful Lake Hanas in the Altay pastoral area. Distant snowcapped peaks reflected in the crystal clear lake, tall pines on the nearby mountains and green pastures carpeted with the colors of wild flowers made a superb picture.

The festival took place on a stretch of grassland surrounded by dozens of Kazak yurts. The singers sat at a table with microphones — a modern touch. An enthusiastic audience sat around the grass.

LIU CHEN is a staff photographer for China Reconstructs.

First came a solo, then came dialogue songs and group antiphonal responses. The only accompaniment some of the singers used was the *dombra*, a two stringed plucked instrument. The tonal structure was simple, but the songs were rich in content and meaning. Some were about the herders' life. There were also ancient folk ballads and love stories. The dialogue songs were something like national minority folk songs in the south China provinces, with exchanged responses. Old and experienced local singers are loved and respected.

Horseback racing came on the last day of the festival — and the most interesting was the boy-girl chase. This is how it is conducted.

Several young men and women are selected and given horses — the better ones usually for the women. A distance is marked out. On the first lap, the boy and the girl walked their horses together. At this point, the boy may tease the girl and even kiss her. The girl also makes fun of the boy, and both are forbidden to get angry. When they reach the end of the distance, they wheel their horses and gallop back. Now the girl lashes on the boy with her whip — lightly, of course, if she favors him, hard if she dislikes him. The nuances often make the spectators roar with laughter. In the old days this was one of the ways Kazak young people selected their marriage partners. Today it has become a popular festival game. □



(Left) Old singer with dombra.



(Right) Ballad festival scene.

The "boy-girl chase" of the Kazaks.





Herdsmen's children at a tent school.
Photos by Liu Chen

China's Price Policy

Staff Reporter

ON November 1, 1979 the Chinese government raised retail prices on eight items: pork, beef, mutton, poultry, eggs, vegetables, aquatic products and milk. Pork increased 33 percent, beef and mutton prices went up by the same sum as that for pork, eggs by 32 percent, aquatic products by 33 percent. Most vegetable prices did not increase. For poultry and milk, prices were set by the localities according to conditions there.

Why were these measures thought necessary, after the prices involved had remained virtually unchanged for years?

The immediate reason was that, in order to stimulate agricultural production and narrow income gaps between city and country, the prices paid to farmers had already been raised several times — till in some cases they even exceeded the retail prices paid by consumers, with the government making up the difference. Such price differentials also provided loopholes for speculators to buy cheap and resell at a profit.

To understand the present adjustments fully, it is necessary to know in general how and why prices are regulated in socialist China and what her experience has been in this respect. The following explanation is based on a discussion by our staff reporter with Liu Zhuofu, Director of the State Administration Bureau for Commodity Prices.

Eliminating Price Squeeze

Economic problems and solutions in a socialist country with public ownership of the means of production and a planned economy differ from those in a non-socialist country where the market decides. Under socialism, production and

distribution of major commodities are regulated by the state plan. Prices of industrial and agricultural products are set by the state. But the law of value* still plays its role in pricing these commodities. It is sometimes necessary to readjust prices in accordance with the law of value and to do so is important to promoting socialist economic construction.

In the 30 years since its foundation, the people's republic has kept prices essentially stable. Prices of retail consumer goods, for example, have been allowed to go up at an overall rate of only 0.6 percent per year. The retail prices of staples such as grain, cooking oils, salt, cotton cloth and coal have remained practically unchanged. Here are some prices for 1952 and 1978 in the Beijing area:

Commodity	1952 (yuan)	1978 (yuan)
Rice (kg.)	0.296	0.304
Wheat flour (kg.)	0.344	0.370
Cotton cloth (m.)	0.867	0.840

More for the Peasants

What about the prices paid to producers? For major farm products in China purchase and sale prices are unified and regulated by the state. Communes, after fulfilling their quota of sales to the state, may sell their surplus at will to the state or at free markets, as do individual peasants who sell their sideline products or produce grown in their private plots.

Over the years, the government has raised the purchase price of grain and oil-seed crops several

times. This was done to stimulate production and improve the peasants' life. Such measures are also a way of narrowing the differential between the prices of industrial and agricultural products, and fitting agriculture more closely into a balanced development of the national economy. Compared with 1950, for example, prices paid the peasants in 1978 were twice as high for grain and 2.4 times higher for oil-seeds. At the same time, the prices of farm equipment had been lowered.

Even so, purchase prices for farm produce were still relatively too low. Since March last year, therefore, the state had been paying to the farmers more for 18 products — grain, oils and fats, cotton, pigs, cattle, sheep, goats, eggs, aquatic products, sugar beets,

sugarcane, hemp, ramie, castor oil, silkworm cocoons, timber, bamboo and hides. Across the country these increases averaged 20 percent for grain (50 percent for grain sold above the production quota), 25 percent for oils and fats

* The value of a commodity is determined by the amount of socially necessary labor spent in its production. Commodities are exchanged at equal values. The labor spent on the same commodity might be different in different enterprises, so its value would be different. But it is exchanged with other commodities only at the value determined by the amount of socially necessary labor demanded in its production.



A commune's shop in Nanning, capital of Guangxi, selling its vegetables.
Zhou Jiaguo



Business is normal in Beijing after the November price increases. This is the Xidan Food Market.
Ding Shiru

(50 percent for surplus), 15 percent for cotton (30 percent for surplus and 5 percent more for cotton grown in the north), 26 percent for pigs, and 20 to 50 percent for the other 14 items.

This added about 7 billion yuan to the aggregate income of China's peasants in 1979. However, retail prices on most of the same items had seen little or no increase in the last 30 years, the government making up for over-the-counter

losses. In 1979, for example, the state paid an estimated 6.8 billion yuan to cover this loss to retail outlets for grain and oils alone.

The difficulty here was not the deficit to the state but the fact that in this situation commercial departments could not function normally. Moreover, because the supply of some items varies from area to area, their prices could not be controlled tightly enough, and this left loopholes for individual

speculators, to make illicit gains, for instance, by moving the affected goods from place to place.

How to protect the consumers? To compensate for the November price increases the government has granted every monthly wage earner (also apprentices and retired people) an allowance of 5 yuan a month (about one-sixth of the minimum wage in factories). Because workers in livestock areas consume more meat, they get 8 yuan, and the cost-of-living allowance is still more for those in Xinjiang and Tibet. More help was given through pay raises for 40 percent of the nation's wage earners starting from November 1979.

Keeping a Stable Market

China's price policy has always been to make necessary economic adjustments in order to maintain market stability. Right after liberation in 1949, the people's government took firm measures to halt the runaway inflation under the Kuomintang regime and bring the chaotic market under control. This was in the main achieved in six months. Years later during the floods and droughts of 1960-62, there was a serious shortage of food and commodities, while things in the free market sold at ever-higher prices, threatening the state-regulated price structure. The government acted decisively to put the prices of 18 items indispensable for the people's daily life under strict control.

In 1979, Premier Hua Guofeng reaffirmed China's price policy in his report to the Fifth National People's Congress on the work of the government. "Prices must be kept basically stable," he said, "otherwise there will be chaos in the economic life of the country. But wherever called for, readjustments should be made in time, otherwise the growth of production will be adversely affected."

Other Adjustments

In making the November price readjustments, the government took all related factors into ac-

count and made arrangements accordingly.

First, prices of daily necessities such as grain, food oils, cotton cloth and coal were kept the same. Thus, a great number of related goods do not have to sell higher. Here the overall market situation has hardly changed.

Second, there was no increase in rent and the price of water, electricity, transportation and daily-use consumer goods. Though the purchase price for farm products and the wholesale price of coal went up, the sale prices of products using these as raw materials were not in general increased. Loss to the manufacturers of such products, or providers of such services, are to be compensated in three ways: One, factories and plants should lower costs and raise productivity; two, the government requires less profits from these enterprises; and three, taxes paid by them are reduced or canceled. If they still lose money and need to raise the prices of their output, the decision must first be approved by higher authority. At the same time, to compensate the general consumer for such price increases, the government may consider lowering the prices of other commodities.

Third, the government will continue the nationwide work of constantly examining and readjusting market prices, tightening price control and halting unauthorized or hidden price increases. Relying on price raising instead of on better efficiency and productivity to increase the gains or meet the costs of any enterprise is strictly forbidden.

Small Producers' Goods

Purchase and sale prices for the peasants' sideline products and things produced by individual artisans are agreed upon between seller and buyer. Their marketing is not included in the state plan. Since they include many thousands of items made by single persons or households, the latter are allowed to arrange their own output to suit market demand, and to negotiate their own prices with buyers.

At rural fairs and other places where such things are bought and sold, state commercial departments, collectively owned trading units and individual producers and consumers are all free to decide whether to pay the prices asked, or take those offered. This was the practice up to 1957 and is again the case now. In the intervening years, especially under the ultra-Left line of Lin Biao and the gang

of four, farm household sidelines and individual handicrafts were virtually banned as "remnants of capitalism." This reduced the output of many useful things. It cut the income of people able to make them and caused much inconvenience to consumers. The restoration of the earlier policy is expected to increase the volume and variety of such sundries on sale, and in the long run to lower rather than raise prices. □



Higher prices to the peasants resulted in greater shipments of grain to the state, as above in Wujin county, Jiangsu province.
Ding Jun

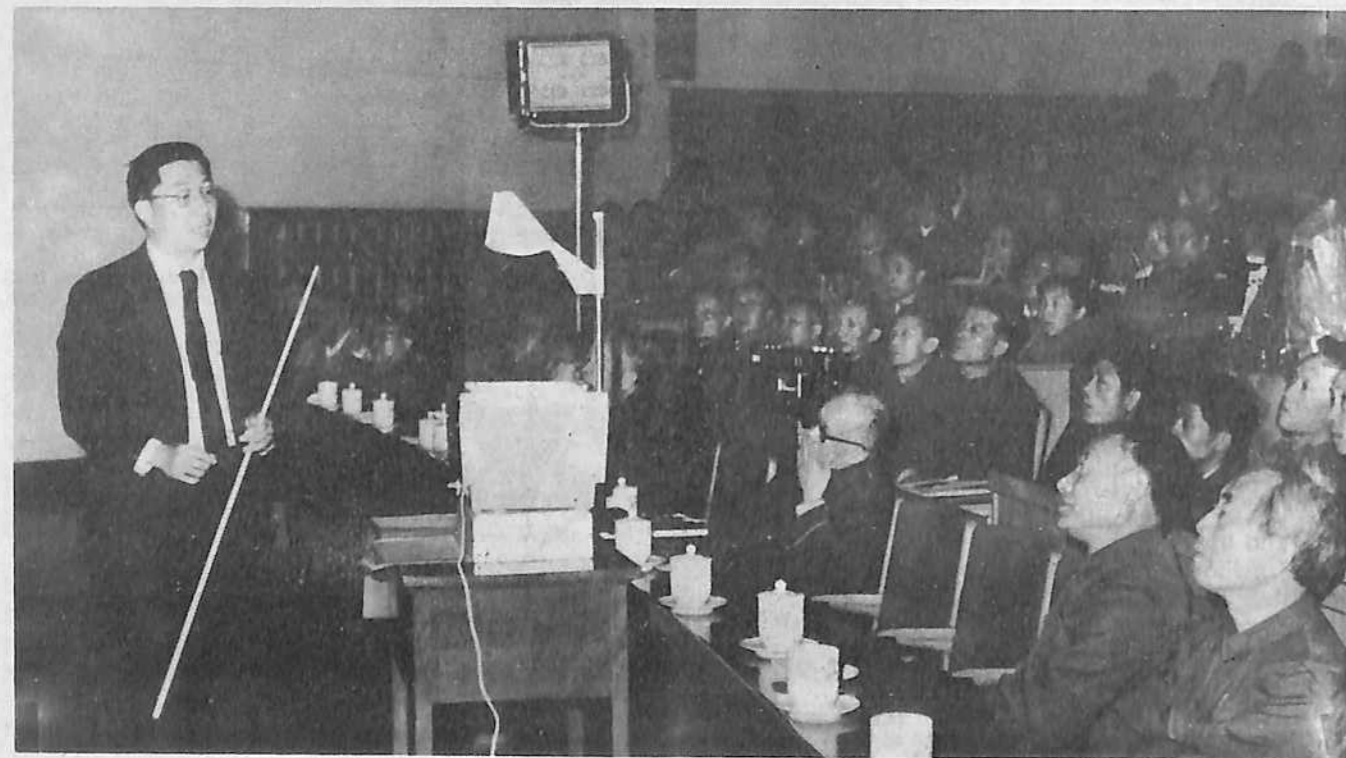
Chinese Scientists in New Research on the Structure of Matter

ZHENG ZHIPENG

LAST September Prof. Samuel C.C. Ting, a well-known American physicist, again visited China as a guest of the Chinese Academy of Sciences. He spoke to specialists and graduate research students on how a group of 50 scientists from seven countries he headed had found evidence of a new particle, the gluon, in 1978. This was the Mark-J group working at the German Electron Synchrotron Center (DESY) in Hamburg, West

ZHENG ZHIPENG is an assistant researcher at the Institute of High Energy Physics under the Chinese Academy of Sciences. He was a member of the Mark-J group led by Prof. Samuel C.C. Ting, which discovered evidence of the gluon particle.

Dr. Ting, professor of physics at the Massachusetts Institute of Technology, lecturing in Beijing before Chinese scientists.



Germany. It included 27 Chinese scientists, of whom I was one. We were very happy, therefore, to meet Prof. Ting again in Beijing. The days when we worked together at DESY are still fresh in my mind.

We arrived at Hamburg in January 1978. At the railway station we were welcomed by Prof. Ting, Prof. U. Becker and Dr. J. Burger from the experimental group. An American, Ms. S. Marks from DESY had met us earlier at the Paris airport to accompany us to Hamburg. For the next two days we took part in the group meeting which was to draw a plan for our experiment.

Language Difficulty

Our first difficulty was the language. English was the group's common language. But we Chinese had learned English by our own efforts after having earlier studied Russian. We had had only two months to practice English conversation, and still had great difficulties with it.

Prof. Ting asked Ms. S. Marks to assist us with our English and she gave an hour a day to this. She was patient and pleasant. Prof. Ting's two daughters also coached us. Other members of the group helped, and in six months we could basically understand what was said in group discussions and express ourselves.



Premier Hua talks with Prof. Ting.



A get-together with Chinese scientists, Prof. Ting in the center and Zheng Zhipeng on his left.
Photos by Xinhua

Three months after we arrived at DESY we were able to carry out our group assignments independently.

Assembling the Detector

I'll never forget the days when the Mark-J detector was being assembled. The 50 members of our group under Prof. Ting worked for three months installing and adjusting the 400-ton magnet, several hundred different types of detectors and several thousand pieces of electronic equipment. We connected thousands of electric cables. By October everything was ready for the operation of the Mark-J detector.

On Oct. 23, the evening before it was to begin functioning, Prof. Ting rechecked every part with us. We worked until morning. At seven o'clock on the 24th the detector went into operation.

The Mark-J detector — result of the efforts of 50 scientists — enabled our group to discover evidence of the new particle called the gluon.

International Cooperation

The members of our group, though from different countries, worked with one heart. One day while we were assembling the detector a sudden rainstorm struck. Three feet of water invaded our laboratory. We all worked feverishly to clear out the water and prevent our apparatus from being damaged.

Another difficulty was our lack of experience in high energy experiments. China had no high energy accelerator at that time and we had only worked at low energies. To overcome this difficulty we learned while doing, and from the experience of our colleagues in the group. Prof. U. Becker, Prof. A. Boehm, Dr. M. Rohde and Ms. I. Schulz from our host country, Prof. M. Chen, Dr. J. Burger and Dr. H. Newman from the United States and other colleagues were especially helpful. Prof. Ting did even more. He worked personally with us and called in specialists to give us reports on high energy physics.

About the Gluon

The gluon, a newly identified micro-atomic particle, is so named because it is thought to hold together the center of the atom like glue. It has aroused the greatest interest among scientists all over the world. The first evidence of it was found in November 1978 by a multi-national group of scientists headed by Prof. Samuel C.C. Ting, an American of Chinese origin, while searching for new particles and analyzing a new phenomenon in high energy physics known as the "jet." Coming from seven countries they worked together on a new electron-positron accelerator, the largest in the world, built at the German Electron Synchrotron Center (DESY) in Hamburg, West Germany. Tang Xiaowei and 26 other Chinese scientists from the Chinese Academy of Sciences, including the author of this article, took part in the experiment.

Three other groups in DESY also found evidence of the gluon.

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In the Mark-J group we Chinese scientists learned not only detector technique and advanced physics, but a strict scientific style of work. High energy physics requires a precise and rigorous approach. Any slip-up in our thousands of electronic parts, cables and detectors would lead to error.

Prof. Ting was very strict with the work. Before every experiment he would carefully check the equipment. This prevented accidents and saved time in the end. "Nature attracts every scientist," he told us. "We need to discover things quickly. Time is crucial for the scientist."

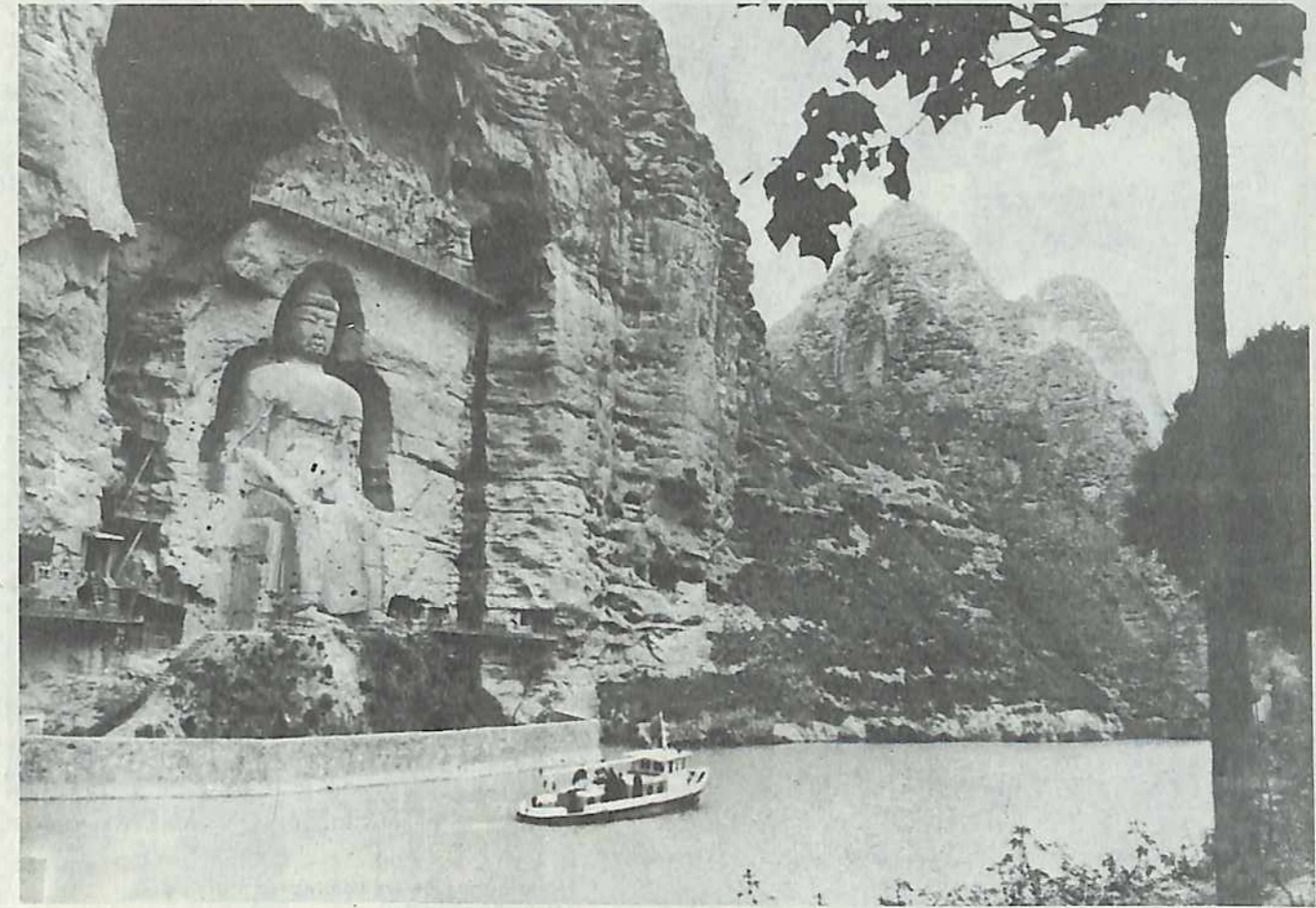
Prof. Ting is not satisfied with the present achievement. To uncover evidence of the gluon particle was only the first step. The great leap in micro-physics in the 20th century was the discovery that in addition to Newton's revelation of gravity interaction and electromagnetic interaction, there are two other kinds of interaction — one strong, one weak. The purpose of the Mark-J's experiment was to learn more, if we could, about the relations between these four interactions.

Friendship in DESY

We made many new friends in DESY. Ms. M. White and Mr. J.P. Revol, no matter how busy they were, took us out shopping. Our colleagues invited us to their homes. We Chinese comrades were all frequent guests of an old German worker Mr. Demmin, who drove us to places of historical interest in Hamburg and then brought us back home for pleasant meals. We spent New Year's eve 1979 in the homes of Mr. and Mrs. D. Luckey and Mr. and Mrs. J. G. Branson. In their gardens we set off colorful Chinese fireworks.

During our stay in DESY its director, Prof. H. Schopper, with other German colleagues showed special concern for us. On behalf of DESY, he presented many instruments to China, of use to her own high energy experiments. Before we left Germany for home Prof. E. Lohrmann, vice-director of DESY, showed us around other laboratories of the center. West German technical organizations set up special trips for us to visit such cities as Bonn, Munich and Aachen. Prof. Ting organized a farewell party at which our Japanese friends Mr. and Mrs. Fukushima presented us a big cake with the Chinese words "Bon voyage" on it.

At present a similar research center is being built in China with equipment from DESY. We miss Hamburg, DESY, the Mark-J detector and especially our colleagues with whom we established deep friendship. □



This rock sculpture of Sakyamuni, founder of Buddhism, is 27 meters high. Tang dynasty (618-907)

The Grottoes of Bingling Monastery

A SANDSTONE cliff along the north bank of the Huanghe (Yellow) River in the northwestern province of Gansu is the site of one of China's great collections of grotto art, the Bingling Monastery Grottoes, named for a monastery which once stood nearby. The cliff is in Yongjing county southwest of Lanzhou, capital of the province. Between the third century B.C. and 10th century A.D. this area was on the Old Silk Road, then the main trade route between China and regions to the west. Buddhism came to China over this route and Bingling Monastery served Bud-

dhist travelers and pilgrims who traveled it.

The grottoes were created from the fourth century on. Today 183 of them remain with 694 stone sculptures, 82 clay statues and many murals. Most of the murals were repainted during the Ming dynasty (1368-1644). The statues are mainly Buddhas and Bodhisattvas whose beauty of form and realistic poses indicate the heights reached by the sculptors of those times.

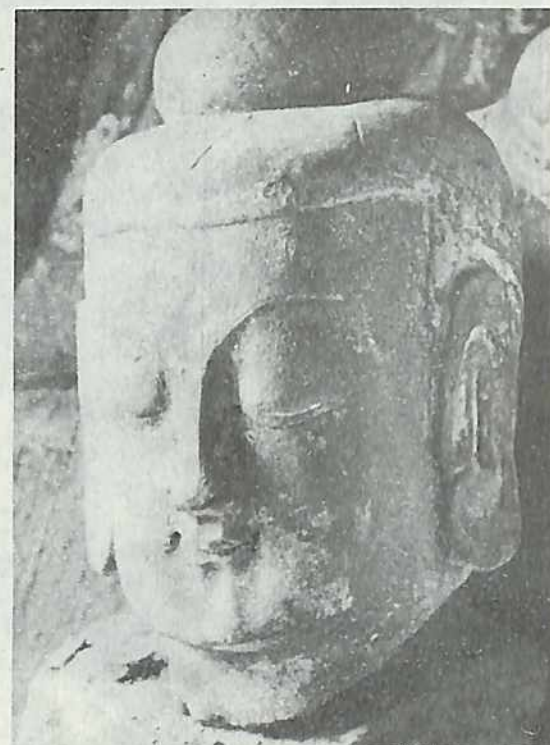
The monastery passed out of existence but the grottoes remained. They were neglected for centuries until after liberation, when

a land reform worker in the area brought them to the attention of the authorities. In 1953 investigations by the Ministry of Culture affirmed their historical and artistic value and they were placed under the protection of the state.

The late Premier Zhou Enlai took particular interest in the Bingling site and in 1967 had a stone dike 350 meters long and 20 meters high built to keep the water of the Huanghe River away from the base of the grotto cliff. In 1972 a walkway was built, linking all the grottoes and shrines for the convenience of archeologists and visitors. □



A sculpture of Guanyin (Avalokitesvara), Grotto 51. Tang



Head of Buddha, Grotto 81. Northern Wei (386-534)

A taut strong dwarf holding up a deva-king. Grotto 56. Tang



A 2.25-meter-high clay statue of a standing Buddha. Grotto 169. Western Qin (385-431)



Buddha and Bodhisattvas, Grotto 172. Northern Wei dynasty (386-534)



Buddha Dharma preaching, a mural in Grotto 169. Western Qin kingdom, Gansu (385-431)



Bodhisattva in Grotto 128. Northern Wei

Photos by Zhang Baoxi



The Beijing Library

SI BO

THE Beijing Library is China's national library and the country's largest. Its 9.8 million volumes, documents and manuscripts range from a fine collection of ancient works, some dating from the 11th and 12th centuries to books and periodicals on the most modern technology from abroad.

The main library building with green-glazed tile palace-style roof stands inside a red-walled compound in the western part of Beihai Park in the heart of the capital. The library was set up by the imperial court in 1910. By the time the building was completed the Revolution of 1911 had overthrown the Qing dynasty, so the library opened as the national library in 1912.

Some of the oldest collection are those from the royal libraries of the Southern Song dynasty (1127-

1279) and Ming dynasty (1368-1644). It also inherited books from the imperial court, imperial academy, royal college and some private libraries. Later it acquired many more including handwritten manuscripts found in the Dunhuang Grottoes in Gansu province and famous collections from the library of the Yang, a famous family of book collectors in Liaocheng, Shandong province.

Since 1949, as the leading library of the people's republic, it has been greatly enriched through presentations, purchases, exchanges and gifts so that today it has seven times as many items as then, and 100 times the original number at founding.

IN the library's rare book room is a copy of the *Si Ku Quan Shu*, the gigantic complete collec-

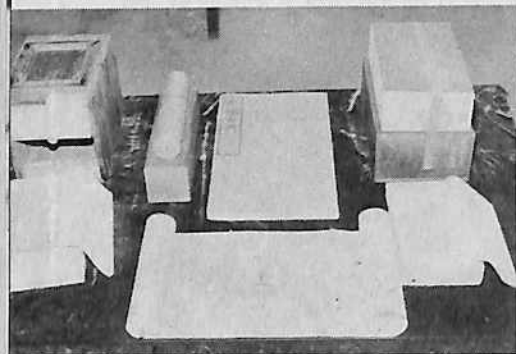
tion of Chinese classical works compiled by the imperial library of Emperor Qian Long in the 18th century. Its 3,503 titles in 36,304 volumes are divided into four categories: classics, history, philosophy and literature. The set was hand-copied, and is bound in typical old Chinese style with covers of green, red, blue and gray silk.

Another famous collection is the *Yong Le Encyclopedia* completed 570 years ago under the Ming dynasty Emperor Yong Le. It originally consisted of 11,095 volumes. Most of them were lost after the eight imperialist powers occupied and pillaged Beijing in 1900. Since liberation a number of volumes taken by the invading troops have been recovered. There are 200 in the Beijing Library today.



One of the reading rooms.

Some volumes of the Yong Le Encyclopedia and Si Ku Quan Shu complete classics.



A special staff is maintained to repair ancient books.

Photos by Wu Chuping and from the Beijing Library



There are quite a number of books printed from wood blocks dating from the Song, Jin and Yuan dynasties (10th to 14th centuries). Among them are what may be the world's earliest bound book, *Flowers from a Literary Garden* designed and bound by Wan Run in 1260. Others include the *Kai Bao Zang*, a Song dynasty edition of Buddhist scriptures made from a block cut in 971; the *Zhaocheng Zang*, printed from stone blocks in 1148 under the Jin dynasty in the north and preserved in a temple

at Zhaocheng in Shanxi province; *Notes from the Dream Brook Garden*, a compilation of scientific knowledge dating from 1305; and *Designs for Letter Paper from the Studio of Ten Bamboos*, from blocks engraved around 1644, considered to be the finest Ming dynasty example of printing.

All of these books are of the thread-bound type — meant to lie flat — as was done in China before the introduction of modern hard-backed bookbinding. The library has many other thread-bound books on subjects covering philosophy, economics, politics, military affairs, literature, art, history, geography, astronomy, mathematics, chemistry, medicine, architecture and water conservation. It also has books in the languages of 20-some minority nationalities, including Mongolian, Manchu, Uygur and Korean, records of the splendid cultures of these peoples.

In the periodical room are both Chinese and foreign publications, some complete from the very first issue to the present day. These latter include the *Proceedings of the Royal Society of Edinburgh* from 1788 on, the British magazine *Nature* from 1869 and *Chemical Abstracts* from the U.S. beginning in 1907. There are also complete sets of some early Chinese newspapers, including *Dong Fang* (*Eastern Monthly*), *Min Bao* (Peo-

ple's Herald), *Shi Wu* (*Current Affairs*) and *Shen Bao* (*Shanghai Daily*), all begun in 1904.

SINCE 1949 the library has acquired many volumes of Marxist classics and documents of revolutionary significance. They include originals of some letters exchanged between Marx and Engels, a copy of the first German edition of *Capital* published in 1867, and of the first Russian edition of Lenin's *What Is to Be Done?*, an early edition of Mao Zedong's *On New Democracy* printed from wood blocks in a liberated area, *Shao Nian* (*Youth*), a magazine edited by Zhou Enlai while he was leading the communist group of Chinese students in Paris, and many publications from China's revolutionary base areas during the war years. Along with these in the rare book room are original manuscripts by famous modern scholars and writers, including Lu Xun, Guo Moro, Mao Dun, Ba Jin and others.

The 2,000 seats in the library's 15 reading rooms are full every day with readers ranging from venerable professors and specialists to young technicians, workers and students, some staying until late at night. In 1978, 590,000 people used the library. This is many more than during the years of the gang of

four, when people feared the label "bourgeois specialist" if they spent too much time doing research.

Though the library's floor space has increased from the original 8,000 square meters to 40,000, it still cannot accommodate all who wish to use it. A new library building is being planned. In the reading room for new books in foreign languages only those on the physical sciences used to be on the open shelves. During the past two years those on the social sciences, including literature and art, have also been put out. The number of periodicals in Chinese and foreign languages in the scientific and technological room has gone up from 2,500 to 4,000.

THE Beijing Library has done much to promote cultural exchange with other countries. It has exchange relations with 2,000 libraries in 120 countries and regions. Delegations from it have visited libraries in the United States, Japan, Australia and Britain to study how they do their work. Librarians from many countries have come to exchange experience with those from the Beijing Library.

The library's staff of 790 includes people who travel to other cities arranging exhibitions of its books. A person or work unit can borrow a book by mail if he sees something he needs in the exhibition. □

DO YOU KNOW?

Local Government in China

UNDER the central government there are three levels of local government. First are the provinces, autonomous regions and municipalities (the big cities of Beijing, Shanghai and Tianjin with the attached counties, which are directly under the central government). Below the provinces and autonomous regions are counties, city administrations, autonomous prefectures (may include several counties), people's communes and towns.

Autonomous regions, prefectures or counties are set up where one or several minority nationalities live in a compact community.

At all the levels listed above, the local organs of state power are their elected people's congresses, local people's governments are the executive organs of the people's congresses and the local organs of state administration. At the people's commune level, the people's congresses and administrative committees of the communes are not only organs of political power at the grass-roots level, but also leaders of the collective economy.

Deputies to people's congresses of provinces, autonomous regions and municipalities are elected for a term of five years. For prefectures, counties and cities the term is three years. For people's communes and towns the term is two years. Deputies to people's congresses of communes and towns have always been directly elected by the voters. Now this direct election has been extended to include county deputies. Deputies to higher people's congresses above the county level are elected by the people's congresses of the level immediately below.

Local people's congresses have the power to decide on the heads and deputy heads of the people's governments at the same level. In the communes the people's congress has the power to decide on the commune chairman, vice-chairmen and members of its administrative committee.

Local people's governments are responsible and accountable to their people's congresses and to the organs of state administration at the next higher levels. □

China's Sports in 1979: Progress and Gaps

YAN SHIXIONG

Gymnast Ma Yanhong in a balance beam routine.



LAST YEAR was a fairly good one for China's sports.

In April, the "August 1st" basketball team won two games in matches with the United States men's team visiting China.

In May, China's table tennis team won four championships and four second places at the 35th World Table Tennis Championships.

In June, woman archer Meng Fanai broke the world record of 319 points with 321 points in the 60-meter single-round in Hokkaido, Japan. At the same time two young weightlifters, Chen Weiqiang and Wu Shude, smashed two world records.

July saw Chinese middle-school student athletes win five gold medals at the International Track and Field Meet in France.

In August, Zou Zhenxian, representing Asian athletes, ranked fourth in the hop, step and jump at the Athletics World Cup in Montreal, Canada.

In September, Chen Xiaoxia captured the championship in women's high diving at the 10th World University Games in Mexico.

In the same month the Fourth National Games, largest ever in China, took place, with 11,000 competitors in 34 events. Eight Asian records in track and field and weightlifting, and 102 national records were bested. Two weightlifters broke three and equaled three world records and five people broke world records in model airplane flying.

In November, weightlifter Chen Weiqiang again broke the world record in the 56-kg. category by jerking 153 kgs. at the 33rd World Weightlifting Championships in Salonika, Greece.

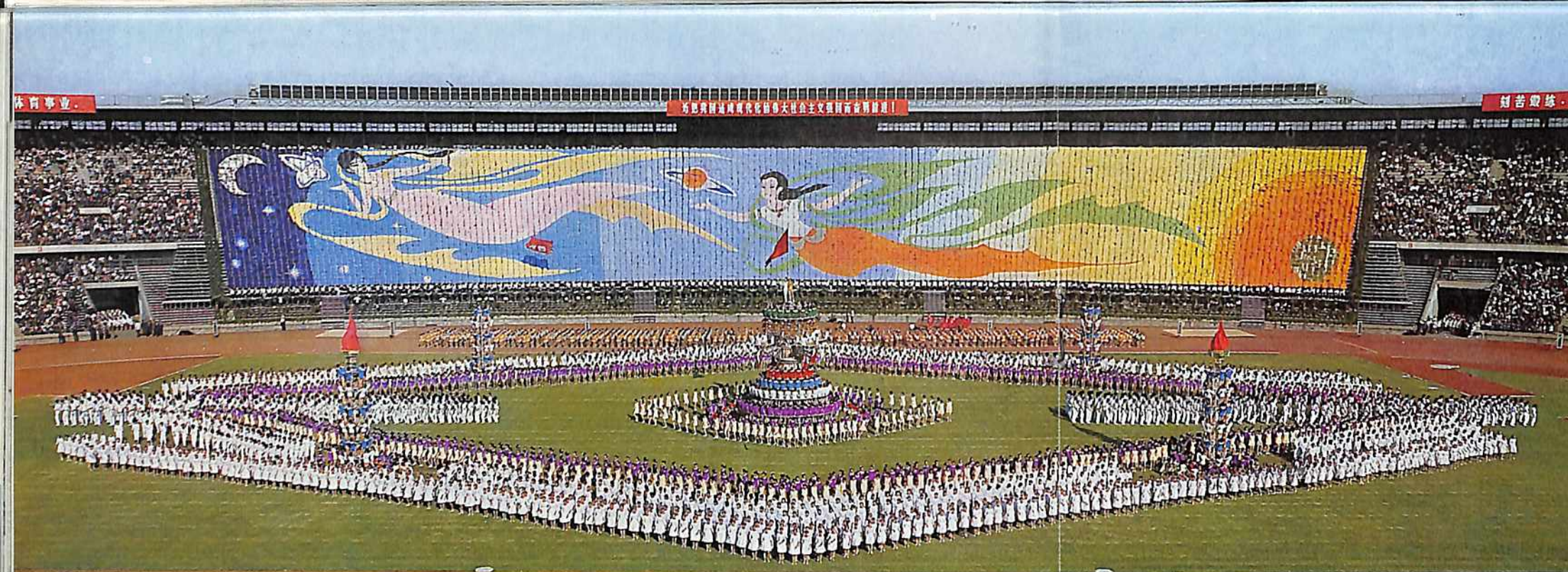
China's sports flourished in the 50s and early 60s. Chinese men and women broke world records one after another in weightlifting, swimming, track and field, shooting and archery. Basketball, volleyball, table-tennis and badminton teams earned a high reputation.

YAN SHIXIONG is a journalist on the staff of the newspaper Sports News.

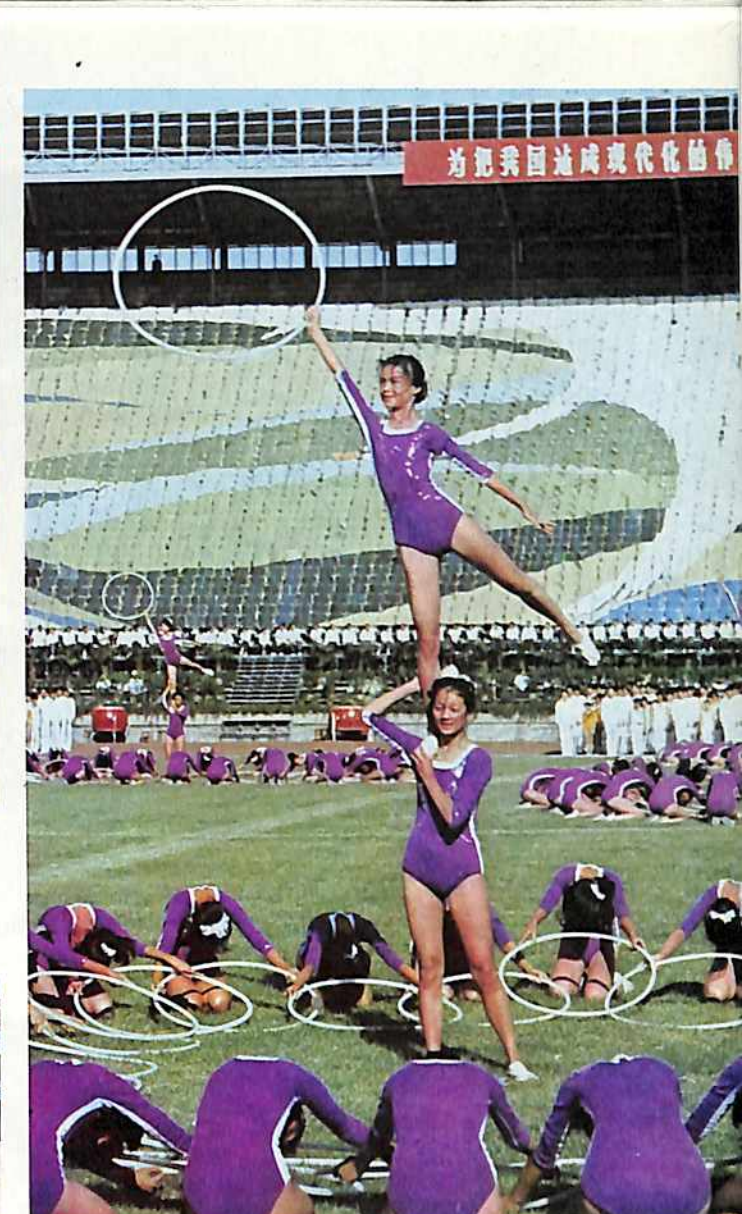
CHINA RECONSTRUCTS



"Carry Forward the Revolutionary Cause," a mass tableau.



Mass callisthenics at the opening ceremony.



"Scaling New Heights."

"Healthy Growth of the Young."



"Newborn Future," depicted in traditional symbols.



A little girl does her part.



Athletes from Taiwan province march in amid loud applause.

Some of the 80,000 spectators.

Photos by Wang Hongxun and Zhou Youma



In the following decade of gang-of-four activity, however, sports suffered. Gaps appeared and grew between China's progress and that of other countries. In the last three years, however, this situation has been improved.

Weightlifting: Chinese weightlifters have long been among the best in the world. In 1956 Chen Jingkai of the lightweight class broke the 56-kg. international clean-and-jerk record, becoming China's first world champion. During the ten years that followed, ten Chinese weightlifters in five categories broke world records 30 times. In June 1979, Chen Weiqiang, 21, jerked 151.1 kg., beating the world record in the 56-kg. category held by the Iranian Nasir for six years. Ten days later Wu Shude, a newcomer in the 52-kg. class from Guangxi Zhuang Autonomous Region, made the world youth snatch record with 107.5 kg., breaking his own record of 105.5 kg. and totaling 227.5 kg. to equal fifth place in the Fifth World Championships in Hungary.

In the Fourth National Games, three world youth records, six Asian and 17 national records in weightlifting were broken—in sharp contrast with the Third National Games in 1975 where only one national record was broken. Judged by the last World Weightlifting Championships, 20 of the weightlifters at the Games could have ranked in the first six places. For the standards set for the 1980 Olympic Games, 54 weightlifters at China's Fourth National Games can qualify.

Track and Field: Chinese athletes won 12 gold medals at the 8th Asian Games in Bangkok in December 1978, surpassing the Japanese for the first. By the end of last August, 21 national records had been broken. Another 16 records were smashed at the Fourth National Games and the total scores made by the winners of the first six places exceeded those made at the last National Games five years ago. So China's track and field performance is on the upgrade again after a decade of stagnation.

Zou Zhenxian, 24, from Liaoning province, broke Asian as well as China's hop, step and jump record of 17.02 meters set at the Asian Championships in June 1978, entering the world's first ten. Shen Maomao, 22-year-old javelin thrower from Shaanxi province, set national and Asian records with an 81.68-meter hurl, the first in Asia to exceed 80 meters, then bettered his own record with a throw of 86.5 at the Asian Championships. Zheng Dazhen, 20, a newcomer in women's high jump from Fujian, raised her own record to 1.89 meters.

But even with the progress made last year, China is up to world levels in only a few track and field events. She has reached Olympic standards only in some field events but not in any of the track ones. Her short-distance running, for example, has stayed at the same level for years. This has aroused the attention of many athletes to efforts to try and change the unsatisfactory situation as soon as possible.

Swimming: Weak in swimming, China failed to win any gold medal at the 8th Asian Games in 1978. At the Fourth National Games, however, four swimmers surpassed the results made by Asian champions on six occasions. Liang Weifen beat her own national record by 2.56 seconds with 1 minute 14.5 seconds in the women's 100-meter breaststroke, also surpassing the Asian Games record. She broke all national records in four events. This 17-year old athlete is the daughter of a fisherman from Guangdong province. She swam in the rivers from the age of five. Fishing and swimming gave her strength and made her a promising contender.

In the women's 800-meter crawl, seven 15-year-olds broke the national record at the same time. Yu Ping, from Sichuan province, lowered the national record by almost 20 seconds.

In most swimming events, however, China is still ten or fifteen years behind world levels. It will take efforts to catch up.

Diving: China's diving team was considered "first-class" at the

10th World University Games in Mexico City last September. Such difficult movements as forward 3½ somersaults and backward 2½ somersaults can be done by many Chinese divers under 16.

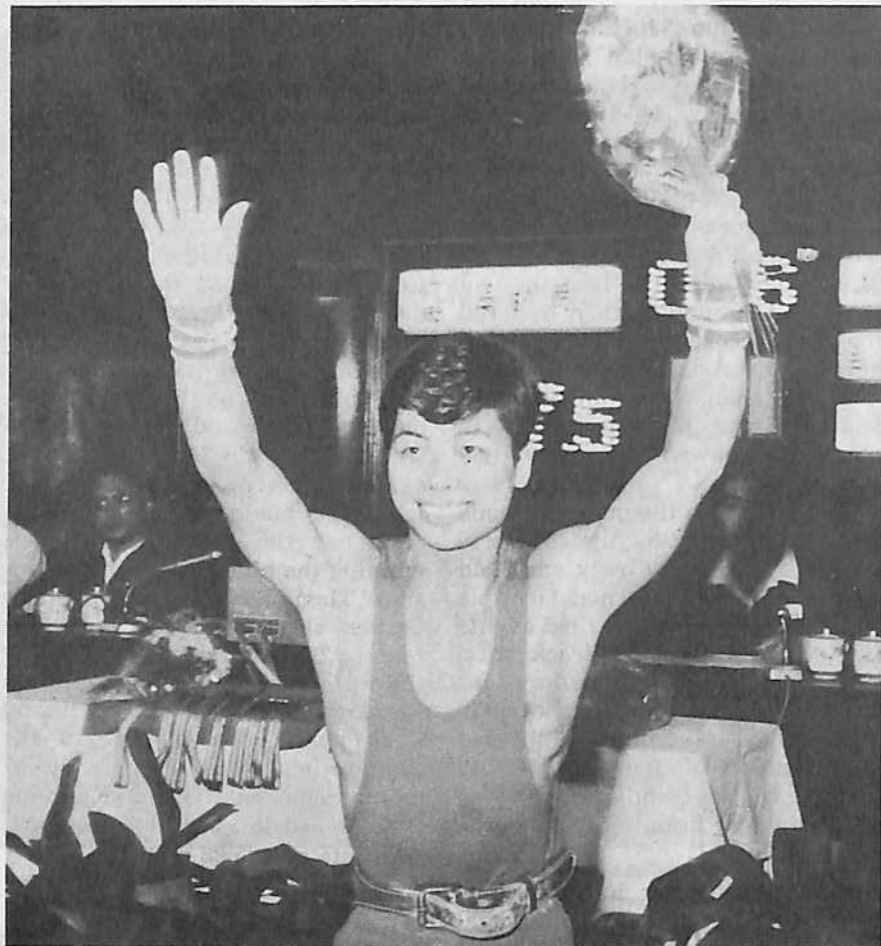
Chen Xiaoxia, 17, from a worker's family in Guangzhou, won the high diving championship. In 1974, at age 12 she watched a diving test for candidates at a sports school. Fascinated, she got carried away and tried a dive herself, although she was only an onlooker and could even not swim well. Admiring her courage, the examiner accepted her. Four years later she made her international debut at the 8th Asian Games, winning the high-diving championship. Then in the World University Games she completed a tucked, reverse 2½ somersaults and entered the water with scarcely a ripple in Mexico's Olympic pool, winning 71.44 points, the highest in the competition. Totalling 444.87 points, she beat Irina Kalinina, Russian world champion for 1978, who totaled 425.88 points.

Gymnastics: Gymnastics was on a high level at the Fourth National Games because most of the competitors were veterans. For the first time the 1980 Olympic Games exercises were adopted and the gymnasts handled them competently.

The optional exercises were more difficult. Previously, for example, only a few Chinese gymnasts could manage the tucked double saltos with full twist. This time, however, nearly all the finals competitors did it well. Further, from tucked saltos they developed to doing piked saltos with twist and stretched saltos with twist. They also mastered and even improved on new movements created by famous foreign gymnasts such as the Hungarian Magyar's double-

CORRECTION

In the photo on page 28 of our December issue Ma Yinchu is seated not second but fourth from the left.



Wu Shude, 20, after breaking the world youth record in 52-kg. category snatch.

Yu Ping breaks the national record with 2' 12.39" in women's 200-meter free style contest. Photos by Xinhua



leg circles on traveling across the entire pommel horse, the full circles on the side horse of America's Thomas and the Romanian Comaneci's dismount from the uneven bars.

Though up to the world levels, Chinese gymnasts still perform unevenly and lack confidence and sustained strength. They need more practice in international meets, in competition with powerful foreign rivals.

Football: Football is popular with the Chinese people. And 1979 was a good year, with the National Football Games and matches at the Army Games and the Fourth National Games. China now has 16 A football teams, 22 B teams and 64 teams of youth. In 1977 China, for the first time, hosted an International Football Invitational Tournament. World-renowned teams such as Italy's Inter-Milan, Britain's West Bromwich and the New York Cosmos from the United States have visited China in the past two years. From them Chinese footballers learned a lot. Last year 13 Chinese teams came to Beijing for the National Games. Every game filled the stadiums and fields — with non-ticket holders making use of nearby trees and rooftops to watch. The Chinese players used to lack aggressiveness in the past. At the Fourth National Games this defect was largely remedied. Scores were closed and six ended in a draw. Results sometimes had to be decided by penalty kicks because overtime playing could not decide the winner.

The Shandong team, tenth-ranker in the previous Games, became the champions this time after beating the Army, Guangdong, Liaoning and Beijing. Strong center forwards, powerful guards, good high and lob passes and all-out attacks broke the long monopoly of the championship held by the Army and the Guangdong teams.

In volleyball China has come up more rapidly than in football or basketball and now ranks in the first ten in the world in quality of play. Taller but younger than before, the players need more experience in competitions. □

Taiwan's Team in the Fourth National Games

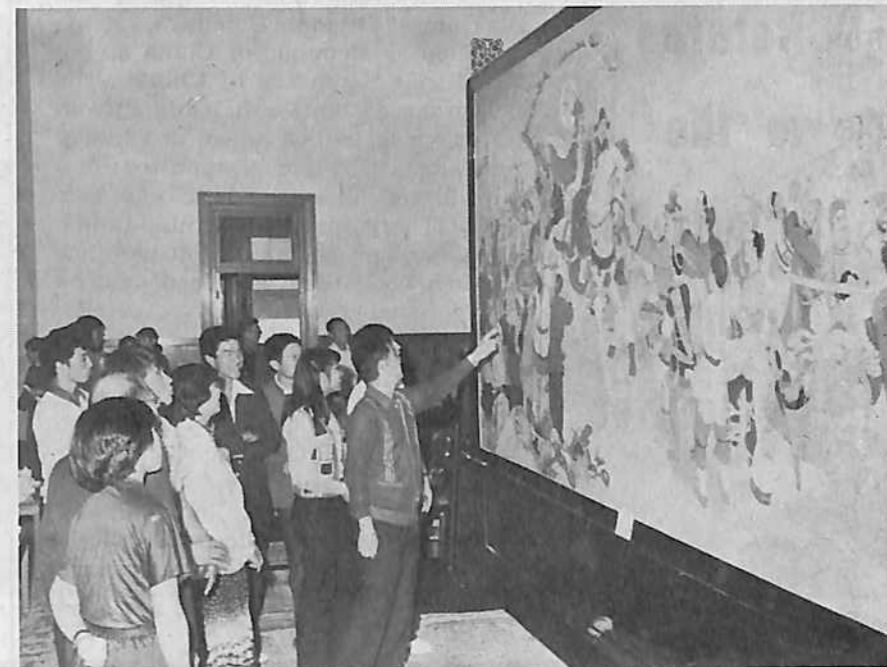
HONG YONGGU

THUNDEROUS applause greeted the 94-member team representing Taiwan province when it marched into the arena at the opening ceremonies of the Fourth National Games. Due to the situation existing in Taiwan, they could not as yet come directly from there. Some of them grew up on the Chinese mainland and the others came from Japan, the United States, Brazil, West Germany and Hongkong. The oldest was Lin Mian, 59, a chess player, and the youngest was Wu Yuhong, 13, a girl badminton player of Taiwan's Gaoshan nationality.

As the team passed the rostrum, Huang Wenqin and Chen Musen, leaders of the Taiwan group, were warmly greeted by the team leaders of other provinces and municipalities. Huang is vice-president of the Overseas Chinese Federation in Tokyo. It was his third sports trip to the mainland. "We've come with the best wishes of the great majority of our compatriots in Taiwan province," he said. Chen is now vice-head of the department of internal medicine of Beijing's Jishuitan Hospital and a deputy to the Fifth National People's Congress.

The Taiwan athletes were welcomed wherever they went. The spectators cheered their successes and groaned over their failures. The athletes from other provinces visited them in their quarters. Hundreds of goodwill letters came to them from all over the country. One of them from Jilin province enclosed a song entitled, "Song of the Taiwan Athletes" by Chen Jian, a teacher in the Norman Bethune Medical College in Jilin who had

HONG YONGGU is a journalist with the Central People's Broadcasting Station in Beijing.



Members of the Taiwan team are intrigued by a lacquer screen in the Taiwan Room in the Great Hall of the People picturing the 17th-century recovery of Taiwan province from the Dutch colonialists.

Veteran sportsman 74-year-old Lin Chaoquan talks with the Taiwan sports team members. He has been a member of the standing committee and director-general of the former sports association of Taiwan province. Photos by Xinhua



China Returns to the International Olympic Committee

FOR years China has been excluded from its seat in the International Olympic Committee (IOC). The decision to restore it was made in a resolution adopted by the IOC executive board in Nagoya last October.

The resolution recognizes the Chinese Olympic Committee of the People's Republic of China as the official committee of China. The former committee, based in Taiwan province, will be called the Chinese Taipei Olympic Committee and will remain in the IOC only as a local organization within China. Its anthem and flag must be other than those used at present and be approved by the IOC executive board.

The resolution reflects the fact that there is only one China and that Taiwan is one of its provinces. The Chinese Olympic Committee has expressed the hope that athletes from both the mainland and Taiwan province will march side by side in future Olympic Games. □

studied in Taiwan University 30 years ago. Chen wrote, "I hope you take the song of our motherland's springtime to Europe and America, southeast Asia and Taiwan province." One of the lines of the song says, "A thousand rivers find their way to the sea, and compatriots will reunite one day."

Ye Jiazhi, a 17-year-old girl from Brazil, was from a Taipei family. This was her first sight of her motherland. Deng Yingchao, vice-chairman of the National People's Congress, sat with her at a reception for the Taiwan team. Ye Jiazhi celebrated her birthday in Beijing with a huge party given her by the Taiwan team in the Xiyuan Hotel. She was also very

excited at meeting Chairman Hua Guofeng.

THE Taiwan team reached the finals in nine sports: baseball, tennis, badminton, table tennis, chess, shooting, swimming, track and field, and motorcycling. Its motorcyclists were Shanghai workers, sons and grandsons of families in Taiwan. Daring and skillful, they were chosen from a 50-member amateur motorcycling team organized in 1977 among people from Taiwan living in Shanghai. Through rigorous training they had mastered such difficult stunts as climbing steps and hurdling gaps in a bridge. They had often performed for fellow-provincials visiting the mainland.

A baseball game was held between Taiwan and Beijing. Huang Zhaohui, 26, third-base coach, from southern Taiwan, now works as an engineer in a plant in Yokohama, Japan. After the game he was surrounded by the Beijing players. They were old friends, for when the Beijing team went to Yokohama last year, Huang was their interpreter. This was his third trip to the mainland.

In the small-bore rifle shooting match, Zhang Xiaoqing, a girl from a state farm in Guangxi, scored 584 points with 60 shots from a prone position, breaking the record of 580 points set last year by Taiwan's Ge Huilan. With 565 points she also smashed Taiwan's record of 556 points in 3 × 20 small-bore rifle shooting made by Wu Daoyuan in 1978.

In air pistol shooting, Xu Lingyun, a newcomer who had started her training only a year before, had matched Taiwan's 1978 record of 359 points in a selection trial. In the official contest she set a new record of 367 points.

ON the evening of October 1, the Taiwan athletes celebrated new China's 30th anniversary in the Great Hall of the People. In its Taiwan Room they watched many painters and calligraphers demonstrate their art. Professor Qi Gong from Beijing Teachers' University painted some orchids for Huang Wenqin and added the inscription: "Roots in the same mountain but their fragrance spreads far." The orchid is a favorite flower of the people of Taiwan, Fujian and Guangdong provinces. Though its blossoms grow far apart, its roots cluster together. Prof. Qi told the Taiwan athletes, "We live apart now, but our roots are the same and in the end we will reunite." □

CHINA RECONSTRUCTS



Wang Hu (in red) from the Beijing team wins a gold medal.

Ice-hockey final, won by Qiqihar "A" team.

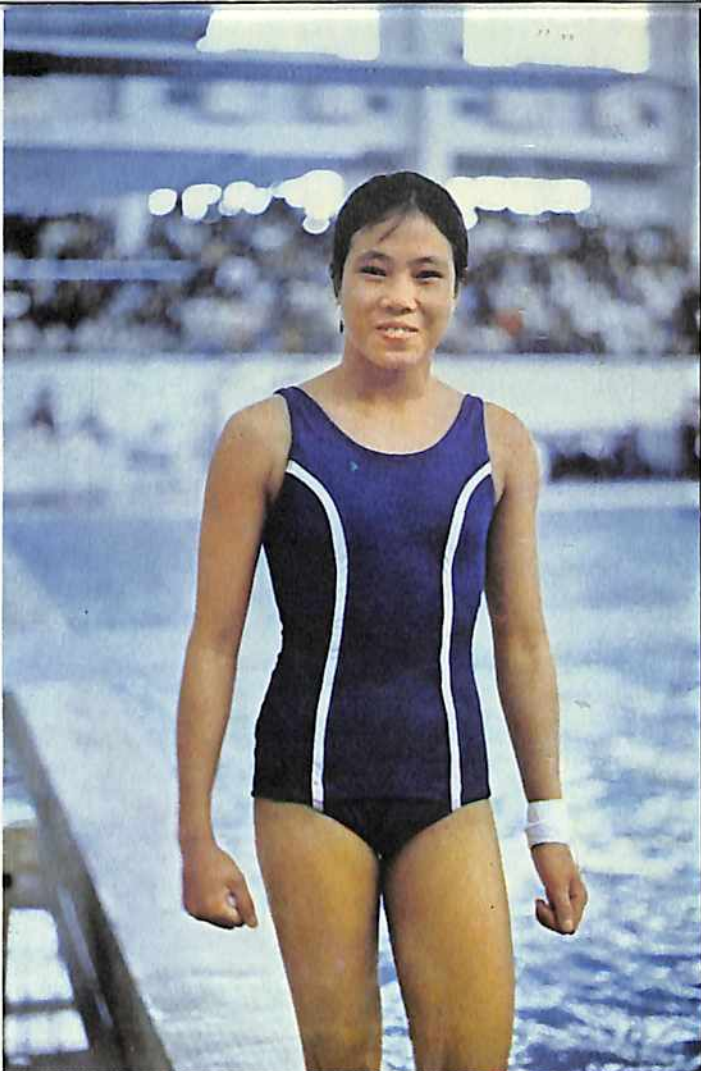


Zhang Jianzhong, 16, landed exactly on target 27 times in the man's 1,000-meter individual precision landing jump.



Crucial moment.

Shandong and Beijing soccer teams battle for the championship.



Chen Xiaoxia, diver from Guangdong, gold medalist at the 10th World University Games.

After Thirty Years, I Visit China

MARS SCHMIT

THIRTY years in a man's life is a lot — but only an instant to a people with several thousand years of history.

On October 1, 1949 while I was a young student visiting the United States, I learned that in Beijing Mao Zedong had proclaimed the establishment of the People's Republic of China. At last this enormous country had come to know peace after a bitter struggle that had lasted since 1911.

Thirty years later, in July 1979, I undertook my first trip to China, part tourist, part observer, but above all to get an idea of what this people's republic — after being torn, humiliated and bled white for a century — had become.

At the frontier on the way from Hongkong to Guangzhou we scrutinized closely the faces of the Chinese customs officers — each small gesture, each smile, each brusque movement. Our welcome at the border station was warm and friendly. The cup of tea, the big smile and the welcoming speech of the petite Chinese guide, with her very dark almond eyes, at once put us at ease. For China, international tourism is a new thing. It is evident that the groundwork is just being laid and of course this means situations which only goodwill on both sides can resolve.

A tour group usually has one guide, who takes care of the different needs of the group during its stay in China. Mr. Xue, an able and efficient man, was assigned to our small Luxemburg group of 17 persons. Among us we had differing views — sometimes totally

different — on the organization of the trip, the hotels, places to visit. Yet almost always Mr. Xue succeeded in getting us to agree by finding a "common denominator."

We outsiders had first of all to get used to the rhythm of Chinese life and the way the people think. In China one never hears "no", and very rarely "yes", but you are invited to discuss the subject. Little by little we realized the intelligence of this attitude — to first get things clear and then search for an answer. It takes much patience, and above all perseverance. The point of view of a Chinese can be very different and it is not always our European logic that triumphs.

Sun Yat-sen and Guangzhou

We arrived at Guangzhou in the extreme south of the "Middle Kingdom." It is a city of bubbling activity, as is the Pearl River where junks, ships and other craft cover the yellow water. You can't know the Chinese countryside unless you have seen the roads, which we, at the harvest season, found half covered with rice drying in the sun. The traffic is incredible. From the time the sun rises, the roads are filled with streams of people on foot, in cars and trucks, but above all on bicycles. Thousands of black bicycles, often loaded to the limit with food, animals or barrels, roll endlessly in every direction. Humans are still a major force, whether they are pulling a loaded two-wheeled cart or carrying two heavy baskets hanging from bamboo shoulder poles that flex in rhythm with their quick, agile steps. Both men and women

walk like this along the sides of the road, in the middle, or across great fields of rice stretching into the distance.

Rice is the principal food in China. It is grown everywhere. And everywhere in the blinding sun we saw small dark figures in enormous straw hats, bending up to their knees in water the color of burnt earth, planting the frail rice shoots for their second crop. The Chinese people, approaching a billion and essentially peasants, do not have an easy life. But even so, they have an air of contentment. They looked at us with surprise and curiosity, but we never saw a dull or hostile face.

Guangzhou is a city rich in history. The Cantonese were the first to have contact with the Europeans, but also the first to resist their influence. Guangzhou is the city where Dr. Sun Yat-sen established the Kuomintang party, which was the origin of a great movement for independence later taken up by Mao Zedong. In a sense, modern Guangzhou was pioneered by Sun Yat-sen, in whose honor a grateful country has built a memorial hall.

A New Shanghai

I had not expected the Shanghai I saw. Its name, for me, had had a mysterious and adventurous ring. With 12 million people it is one of the biggest cities in the world and China's largest port. In this city's varied past, the colonialists were the cruelest. Here the old China saw the beginning of the end with the political struggles that contributed to the fall of the

MARS SCHMIT is a watercolor artist and a professor of fine arts in Luxemburg.

Qing dynasty and, in 1921, with the founding of the Chinese Communist Party of which Mao Zedong was one of its first members.

Today Shanghai is a busy city where industry is growing rapidly. Innumerable ships from different parts of the world swarm on the Changjiang (Yangtze) River. But I searched in vain for that mysterious, perhaps romantic, atmosphere I had thought I would find.

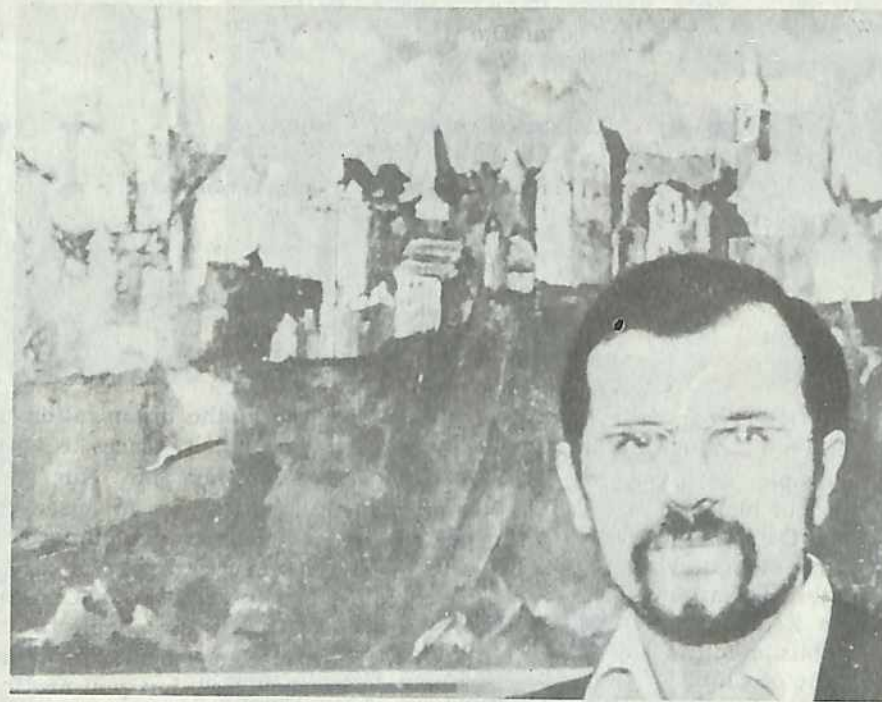
From Hangzhou to Nanjing

Hangzhou, on the other hand, enchanted me. West Lake with its clear water, the distant hills in a thousand shades of gray, the pagodas with curved roofs, the temples of other times — all this gave the countryside an almost fairy-land look. At night, along the shore around the lake, young Chinese couples watch the moon rise above the lotus-covered dark water. It is a little-known China, keeping the slightly dream-like look of scenes in old silk paintings.

Later, Mochou Lake in Nanjing where Lady Mochou lived, plunged me into this same atmosphere — even more than when we had seen an opera of the same name. In fabulous stage settings, actors with clear, piercing voices wear elaborate multicolored silk costumes and may be playing complex love scenes of officials and concubines of other centuries, often with unhappy endings. The theaters are always packed to the roof. A ticket costs only a fraction of a yuan. Even in the morning, lines form at cinema ticket windows. While we were in Nanjing, they were advertising Chaplin's *Great Dictator*.

The New China

Life in a Chinese city has its own laws. First, the people seem busier than in our western cities. Endless streams of pedestrians,



Mars Schmit with one of his European paintings.

passengers and bicycles flow through the streets, and volunteers help the traffic policemen maintain order.

Then there are the famous big-character posters covering the walls. Passers-by stop and study the new ones attentively. In the big department stores people crowd around well-stocked counters, but one has the impression that all the merchandize is 20 years behind that of the west. The clerks are very friendly to foreigners, who are immediately surrounded by crowds of curious people when they enter a shop. The people wait patiently to see if the clerk will understand the sometimes desperate gestures of the strangers.

In the big book stores of Beijing, the stock includes Chinese works in foreign translations and foreign works translated into Chinese which are sold at low prices and, judging from the crowds, the Chinese grab these up. Restaurants are rather few in China, though every city has one or more fine ones specializing in the local dishes. In Guangzhou we had dishes

of an absolutely exquisite cuisine. But the roast duck of Beijing's most famous restaurant disappointed me. I had expected an unforgettable dinner. In my humble opinion, neither the service nor the food justified the renown of this old restaurant. Perhaps the new flood of western tourists has done something to the place.

China gives me the impression of a country in vigorous development, where everyone knows that he is counted on. The peasants have remained very poor compared to the west and their life is hard. But their standard of living is higher than it was before 1949. They are proud to tell us that poverty, famine and other dreadful calamities are finally ended, and that after a century of extreme misery their people, relying on their own means, have won complete independence in the world.

One of the first to criticize old Chinese society before the revolution was Lu Xun, who died in 1936 and whom Mao Zedong called the commander in chief of China's cultural revolution. I had read his

Dawn Blossoms Plucked at Dusk,* and our visit to Lu Xun's former residence left a deep impression on me.

Home of Peking Man

Our last stop was Beijing, the capital and home of Peking Man who lived around 500,000-400,000 years ago.

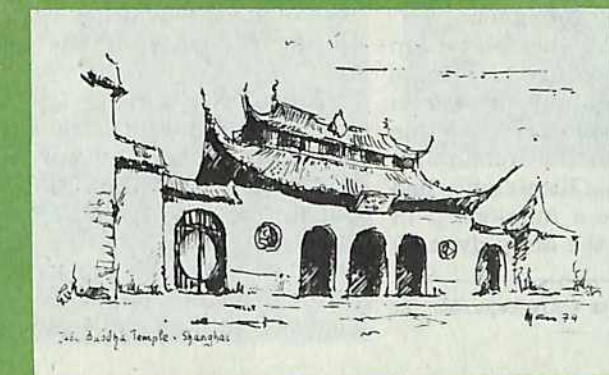
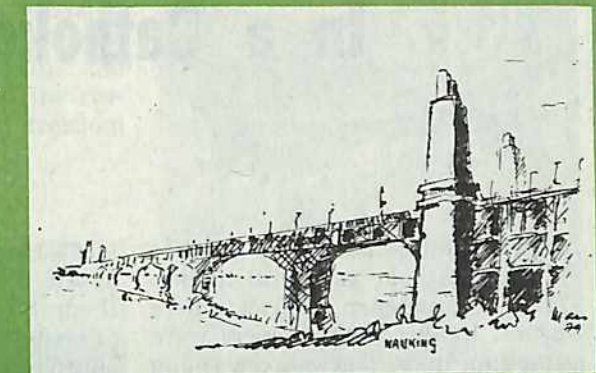
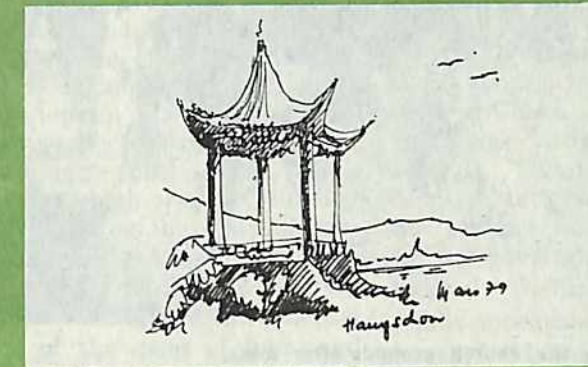
The world-renowned Great Wall passes not far from Beijing — a giant serpent of stone more than 5,000 kilometers long, marked with towers, clinging to precipitous mountains and descending into the deepest valleys. It is a symbol in brick and stone of the Chinese people's intelligence and also of their indescribable sufferings in the past. It seems to me that it well characterizes the Chinese mentality of both the past and the present — to protect the land from foreign invaders.

Beijing is a big, well-organized and, above all, clean city. The great Tian An Men Square in its very center makes me think of the immense land that is China. The Imperial Palace, the former Forbidden City, now open to the people, has many halls and gardens and parks which gave us a picture of the rich culture of the past.

Tian An Men Square today also contains the memorial to Chairman Mao Zedong, the builder of the new China. This majestic square building, supported by 50 granite columns, every day receives long lines of silent Chinese pilgrims who have come to pay their respects before the crystal coffin in which he lies.

Obviously a short visit could not answer all our questions. But it was nevertheless long enough to realize that what is going on in the People's Republic of China is different from what the west has tended to believe. □

*LU XUN's works are available in English from the Foreign Languages Press, Beijing.



Four sketches made during his visit to China.



Parishioners chat in the church grounds after mass.

Wu Chuping

In a Catholic Church in Beijing

WEI XIUTANG

ONE Sunday morning, I went to the Catholic cathedral in Beijing's Xuanwumen district where several hundred worshippers were attending mass. There were young as well as old people, and from their dress and appearance it was evident that they came from different walks of life. There were also a number of foreigners.

This church is the oldest in Beijing. The first church structure on its location was built in 1650 on what is said to have been the site of the residence of the Italian Jesuit priest Matteo Ricci who had come to China as a missionary in the latter part of the Ming dynasty

WEI XIUTANG is a staff reporter for China Reconstructs.

(1368-1644). Formerly it was known as the Nan Tang, or Southern Cathedral, and for a time as the "Portuguese church." Today the church gate bears the name-plate of the Patriotic Society of Chinese Catholics. Services have been held here regularly, before and after the liberation, except for a period of five years when they ceased due to the influence of the gang of four.

Catholicism has a fairly long history in Beijing. In the old days, however, foreign powers engaged in aggression against China frequently used Catholic, as well as other, missions as their opening wedges. Even in the early days of the people's republic, imperialist elements utilized some churches as

bases for counter-revolutionary activities. They fabricated rumors, spread hatred for the new people's government among parishioners, forbade church members to read newspapers and publications of new China and prohibited them from joining mass organizations led by the Communist Party. This angered the parishioners, who saw and favored the radical improvements in the people's standard of living, social mores and all other aspects of life after liberation. Patriotically unwilling to tolerate further imperialist domination over the Catholic church in China, in 1951 a movement was launched to cleanse the church of imperialist elements and expose the reactionaries who were using religion to

cover their intrigues. The Patriotic Society of Chinese Catholics was founded and the Catholic church in China became independent of the Vatican and self-administering.

Tian Chongren, who is 63, is presently in charge of the work of the Society, and has been its vice-chairman and secretary-general since 1962. A devout Catholic, he is well-versed in theological literature, faithfully adheres to the canons of his faith, and he firmly supports the principle of independence and self-administration of the church. He came to his present post after the death of the Society's former chairman.

The Society's present leadership committee with 33 members, both clerical and lay, was elected in the 1960s by the parishioners. It is planning a reorganization of the Society in order to fulfil its functions better.

IN DISCUSSING its current tasks, Tian Chongren said, "Since our Society was founded it has played an active role in mobilizing and uniting clergymen and parishioners for building up our country. We love our country as well as our religion. Our purpose today is still to unite clergymen and parishioners for divine worship, upholding the church and pursuing normal religious activities. At the

same time we encourage them to do all they can for our country's modernization. We also develop relations with Catholics abroad on the basis of equality. Our principle is independence and self-administration. One manifestation of this principle is that we elect and ordain our own bishops."

Bishop Fu Tieshan was elected last summer by an enlarged meeting of priests, brothers, nuns and representatives of Catholics in all walks of life in Beijing. The Catholic church of China teaches that religious authority is given by God, and that the voice of the people is the voice of God.

The Catholic church in Beijing began to appoint and ordain its own bishops in 1958. Bishop Yao Guangyu, elected in that year, outstandingly fulfilled his duties and enjoyed high prestige. He died in 1964. During the cultural revolution that began two years later the Catholic church was severely hit by the disruptive ultra-Leftist policies of the gang of four, and religious activities were interrupted. In the latter part of 1971 the Xuanwu Cathedral was reopened, serving only foreign Catholics and visitors passing through Beijing. Local Catholics were free to enter only after the downfall of the gang and the restoration of the policy of freedom of religious belief.

Bishop Fu, now 47, comes from a family of several generations of Catholics. Raised in a religious atmosphere from childhood, he entered a probatorium at the age of ten and spent the next 15 years there and in seminaries. In 1956, at 25, he was ordained to the priesthood by a Franciscan bishop and embarked on his ecclesiastic career. Trained in a strict school, Bishop Fu speaks five languages and is a scholar of no mean achievement.

His election to the bishopric was given considerable coverage by the foreign press and brought him congratulations from bishops, clergy and laymen in other dioceses in China. His reaction, however, was modest: "I don't deserve it. This is the result of our country's international prestige and the support of Chinese Catholics for the government's policy on religion." To his flock on his first public appearance after his election he said, "I am young and inexperienced. I hope to learn with



Mass in the Xuanwu Cathedral.

Wu Chuping

Parishioners attending mass.

Wu Chuping



Bishop Fu Tieshan administering communion.

Liu Chen

your help." He is loved and supported by his parishioners.

BISHOP Fu lives at the Xuanwu Cathedral with 13 other priests, the eldest of whom is over 70. Most of the others are around 40-50 years of age, and a few were

classmates of his in the seminary. Like Bishop Fu, they entered the seminary at an early age to receive a dozen or more years of special training in theology, most of them attaining a university education. They are also hardworking, as can be seen from the neat and well-

kept church grounds and the flowerbeds and fruit trees in the garden.

But the bulk of their time is taken up by their ecclesiastical duties: daily masses, breviary recitation, Bible and theological studies, religious instruction for new converts, baptisms, confirmations, marriages, visits to parishioners to bring them communion and explain the doctrines of church, extreme unction for the dying, services for the dead and other priestly functions.

Bishop Fu says, "The life of the ecclesiastics here is a stable and happy one." Their living expenses are borne by the church, as are those for its own everyday activities. The money comes from funds held by the church supplemented by contributions from church members. The people's government helps with special allotments when extra large outlays are required, as for instance for repairs on the church buildings.

Most of the Catholics in Beijing are working people to whom the liberation of the country brought political and social emancipation. The founding of new China has also improved their material circumstances and provided the basis for their normal religious life. □

A priest recites his breviary.
Wu Chuping



Tian Chongren (2nd right) and Bishop Fu Tieshan (right) talk with foreign Catholics.
Wu Chuping



CHILDREN

I Go to School Too

WEN HONGMEI

I am 12 years old. I live in a mountain village in Dangyang county in the central China province of Hubei. My legs are paralyzed and I can't walk to school like other children, but I still go to school as they do.

In 1975 when I reached the age for starting school I saw all the other children going and I wanted to go too. My father just shook his head when I asked him. When I asked my mother, she said nothing.

"Child, how can you go to school when you can't walk," my grandmother said. She tried to comfort me, but tears streamed down her cheeks.

A few days later the principal of the school and Teacher Wen came to our house. They said they would carry me to school every day. How happy I was!

"It's very kind of you to take such interest in the child," Grandma said, "but our house is half a kilometer from the school. Who will carry her day in and day out?" They told her not to worry.

Early the next morning Teacher Wen really came! Mother dressed me in my new clothes, Grandmother took me to the door and Teacher Wen carried me to school on her back. From then on she carried me to school and home every day.

ONE morning there was a big thunderstorm. The rain poured down and the wind was so strong it nearly blew the trees down. I was just thinking that surely the teacher would not come that day, when the door opened and both she and the principal walked in wearing big woven hats to shield them from the rain. They carried me to school as usual.

Once I caught a cold and Grandmother sent someone to tell the school I wouldn't come that day. That evening my teacher and classmates came to see me. When I was better the teacher came to help me make up the lessons I had missed.

When I was in third grade I heard that Teacher Wen was going to be transferred to another place. I was heartbroken, and cried when I came home. But the new teacher was just as good as Teacher Wen and carried me to school every day, just as she had. Some of the bigger children in school also volunteered to carry me. Once someone from another class carried me home. One of my classmates cried and said, "Hongmei is our classmate. We should carry her ourselves."

LAST YEAR an article about me appeared in the newspaper. Not long afterward I received a letter addressed to me, though I hadn't written to anybody. It was from a doctor who had read about me in the paper. He said he wanted to try to cure my illness and gave me his address and told me how to get there. When vacation time came my mother took me to see him.

He is an old doctor of traditional medicine in his 70s. He studied my case carefully and decided he knew a medicine that could help me. After taking it for six months I am much better. I can move my feet and my legs are stronger. I can walk a few steps with crutches. After more treatment I'm looking forward to walking to school like other children. □

Wen Hongmei on her way to school.

Dong Leyi





Lanterns Made of Ice

ZHANG SHUICHENG

A lantern made of ice? Doesn't it melt when it's lighted? No, it doesn't. The people of the city of Harbin in far northern Heilongjiang province have been making lanterns out of ice for nearly a century. It is a traditional custom to hang decorative lanterns at the traditional New Year, now known as Spring Festival. But in old China most people in the countryside could not afford even the cheapest lantern of paper. They took to freezing a piece of ice the size of a lantern in a cheap pottery jar. After removing it they would hollow out the center and place a candle or small oil lamp inside. The ice is thick enough and the weather so cold that only the innermost layer around the flame

ZHANG SHUICHENG, a photographer for China Reconstructs, recently spent some time in the land of ice lanterns.

melts. Such pale light was often the only festival decoration of the poor.

Ice lanterns were also made by city people to illuminate their doorsteps and courtyards before there was electric lighting.

ICE lanterns have come a long way since then. Today, in Harbin and other far northern cities the public squares glow and the winter wilderness of parks is enlivened with huge illuminated works of ice art at Spring Festival and the Lantern Festival, the 15th of the first lunar month. They come in a myriad of designs, created with the assistance of professional sculptors and architects.

The usual December-to-February temperature averages minus-25 degrees Centigrade — ideal weather for making ice lanterns. Huge

Modeling the scales of a carp with heated iron.

Photos by Liu Xiangyang

blocks of natural ice are cut from the Songhua River in the center of the city and hauled in trucks to the place where they will be exhibited. They are then cut to the needed sizes by workers with big saws. For a monument-like creation or an ice "building" dozens of blocks are needed. Kettles of cold water are poured on to "cement" them. In the fierce cold they freeze together in no time, even in the middle of the day. The addition of colored bulbs or neon lights completes the construction.

Sculptors ply their skill in making ice figures or lanterns in the shape of birds and animals. Working seemingly effortlessly on a block of ice with hammer and chisel, in a matter of hours a sculptor will have a large pot of flowers, the figure of a skater, a carp or a hen. Sometimes larger parts of the figures are frozen to shape in tin molds and finishing touches are added by hand carving.

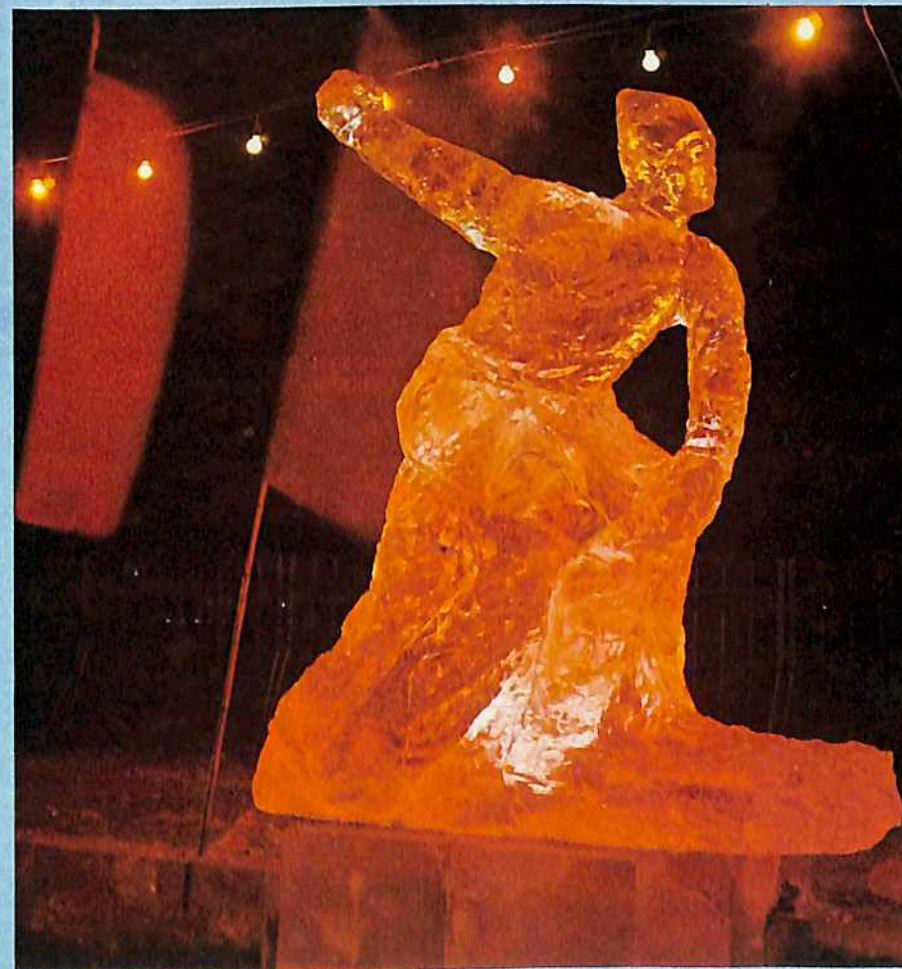
DISPLAYED against the background of the blue sky, the sculptures are crystalline white. When night comes and the lights go on the place becomes a fairyland and the features of the sculptures show up in striking detail. Despite the biting cold, thousands of spectators pour to the exhibition sites and mill around enjoying the scene.

Michelangelo's sculptures and paintings have been loved and preserved through the centuries. But, alas, the ice sculptor's works, no matter how much they are appreciated, do not last beyond a few months. Yet with each new winter's approach, the sculptors invent new designs, more varied and lively than before. □

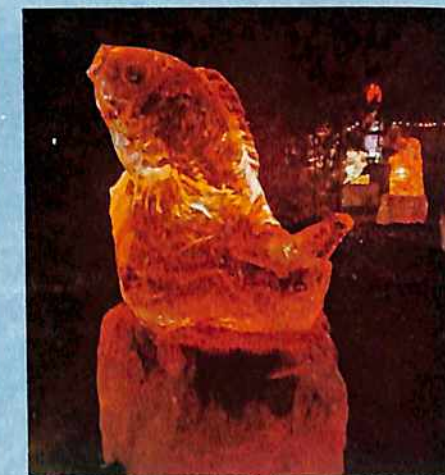
CHINA RECONSTRUCTS



Scene at ice lantern exhibition held every winter in Harbin in northernmost Heilongjiang province.



Carp

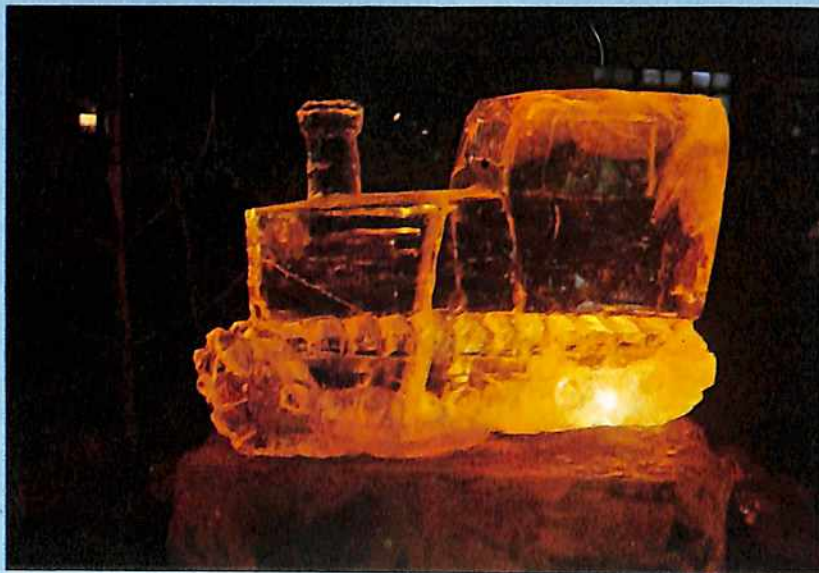


Skater



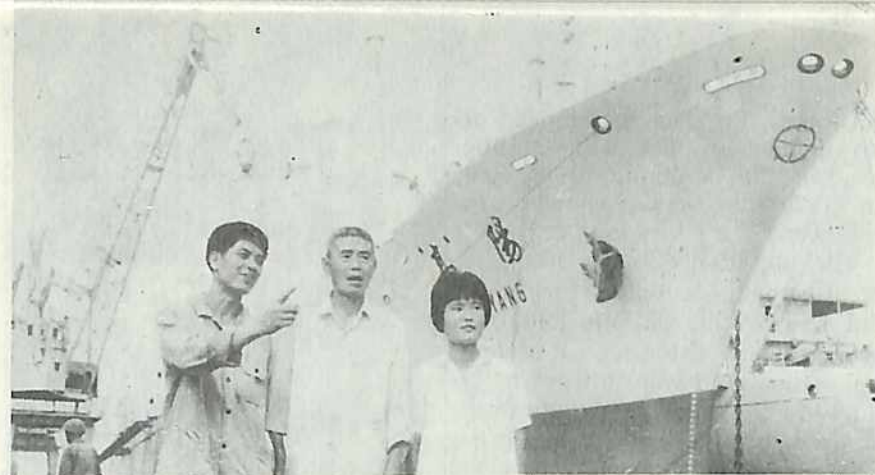
"Gateway of Ice" through which visitors enter.

Cock Pecking at Cabbage



Tractor

Photos by Zhang Shuicheng



Shi Zhongchen (middle), his son Shi Dexing (left) and granddaughter Shi Yingli.

Shipbuilders of Three Generations

JIE WEN

AS the *Shaoxing*, the first China-made 10,000-ton vessel produced for sale abroad slid down the slipway of the Shanghai Shipyard amid colorful waving flags and the beating of gongs and drums, 79-year-old Shi Zhongchen, a retired worker from the yard, stood among the watching crowds. His eyes were often on the figure of his son Shi Dexing active on the scene as general director of the launching site. Old Shi's eyes became misty. How well things had turned out. He looked over at his granddaughter, who had come with him to the celebration and was also in shipbuilding. How different it was from when he was young. . . .

No Time for Skill

Shi Zhongchen was born in a small village on the coast south of Shanghai in 1909. His family had no land. His father made a meager living fluffing cotton for quilts. At 13, the boy began a four-year apprenticeship without pay in a Shanghai machine shop. He worked hard and endured all kinds of privations, hoping that one day he would have a trade and be able to help share the family burden. The boss made him work almost round the clock, doing all sorts of odd jobs. So he had little time to learn from his master till the third year

when a new apprentice came to take his place as the man of all work.

In the old society master-workers would not teach all their skills, fearing that if their apprentices became too good they themselves would be fired. Whenever the master was doing a job requiring special techniques, he would send Shi Zhongchen to do something outside the workshop. Thirsting to learn, Shi often stole back in to practice at night. For this he re-

ceived many beatings. The apprenticeship seemed long to him, and after it ended he had to work for the boss another two years without pay as a form of "thanks."

When he finished his apprenticeship he couldn't find a job and worked as a seasonal laborer for a few years. Later he entered a government-run shipyard. But his hopes of being able to use his skill to feed his family were soon shattered. The so-called shipyard was actually a run-down repair works with antiquated equipment. Shi Zhongchen and his fellow workers went from one boat to another on the Huangpu River to make repairs. The shipyard took almost no safety measures for the workers. Working over the river, they risked the danger of falling in at any time. The sight of only foreign ships in the river made Shi Zhongchen wish that one day China could make her own.

In 1948 Shi came down with typhoid fever and was unable to work, so the family had nothing to eat. His second son also became seriously ill. They couldn't afford a doctor. Weeping, Shi and his wife watched him die.

Better after Liberation

After Shanghai was liberated in 1949 Old Shi and his son Shi De-



Photos by Xu Ming

xing became workers in the engine shop of the Shanghai Shipyard, he as head fitter and his son as an apprentice mechanic. Shi Dexing's experience as an apprentice was quite different from his father's. His master taught him everything he knew and the young man learned how to read and write at a class run for young workers by the shipyard.

Six months after he entered the plant he was given the task of assembling part of a steam engine by himself. On the day the machine was being tested, the father was even more excited than the son. "I worked in the old society for 40 years," he told the young workers watching the test, "but I never learned how to make a machine. You young people are really lucky to live in the new society!"

With the development of China's shipbuilding, a new generation of workers in this industry has grown up. Originally only a repair dock, the Shanghai Shipyard gradually became a place worthy of its name. In 1950 it began making 150 and 300 horse power steam tugs. A few years later it was able to build a 3,000-ton freighter in only 95 days, 35 for the hull.

Shi Zhongchen's dream was becoming a reality. He would have liked to go on working to build socialism, but by that time he had reached retirement age. The day he left the plant he walked all around it urging the young workers to strive hard to build 10,000-ton ships for China.

In 1970 the workers at the Shanghai Shipyard overcame a lot of difficulties and on a 3,000-ton berth built its first 10,000-ton oceangoing freighter, the *Fenglei*. It was equipped with a low-speed heavy diesel engine of 10,000 hp. also made in the yard. Later more such ships were built. Altogether in the past three decades, the yard has made 350 ships of several dozen varieties with a total tonnage of 350,000 tons. It has built new workshops with floor space of 220,000 square meters and added hundreds of machine tools and 150 cranes.

Shi Dexing now is one of the mainstays of his shipyard's techni-

cal force. Previously vice-head of its engine shop, in 1972 he became head of the shipbuilding section. In 1978 he was promoted to engineer.

The life of his family has also greatly changed. Before liberation Shi Dexing, his parents and two brothers and sisters lived in one small room and were always half-starved. Now his own family lives in a modern workers' housing project. Rent for the apartment, plus water and electricity cost only ten yuan a month, about 10 percent of Shi Dexing's wage. His father's retirement pay is 70 yuan per month. His wife works in a neighborhood-run factory and makes 40 yuan a month. Their eldest daughter works on a farm, earning her own living. Their second daughter is in college and a third daughter is studying at the shipyard's technical school, both receiving state subsidies which cover the cost of their food. The youngest, a boy, is in middle school. Though the family is not well-off, its economic position is greatly improved compared with before liberation.

Another Generation

Shi Yingli, the third daughter wanted to become a shipbuilder like her father and was accepted into the shipyard's technical school to study to be a mechanic the year Shi Dexing was promoted to be engineer. Her grandfather had had to steal into the workshop to learn, her father had mastered his skill mainly through practice, but she is now being taught mathematics, drafting, diesel engines, engineering mechanics, Chinese, a foreign language, politics and other subjects. Veteran workers guide the students when they get their practical training in the schoolshop. Each student is given a set of tools and the plant has set aside two diesel engines for the students to practice assembling. Tuition and books are free. The students receive a monthly subsidy for living expenses and, like workers in the plant, have free medical treatment and labor protection. □

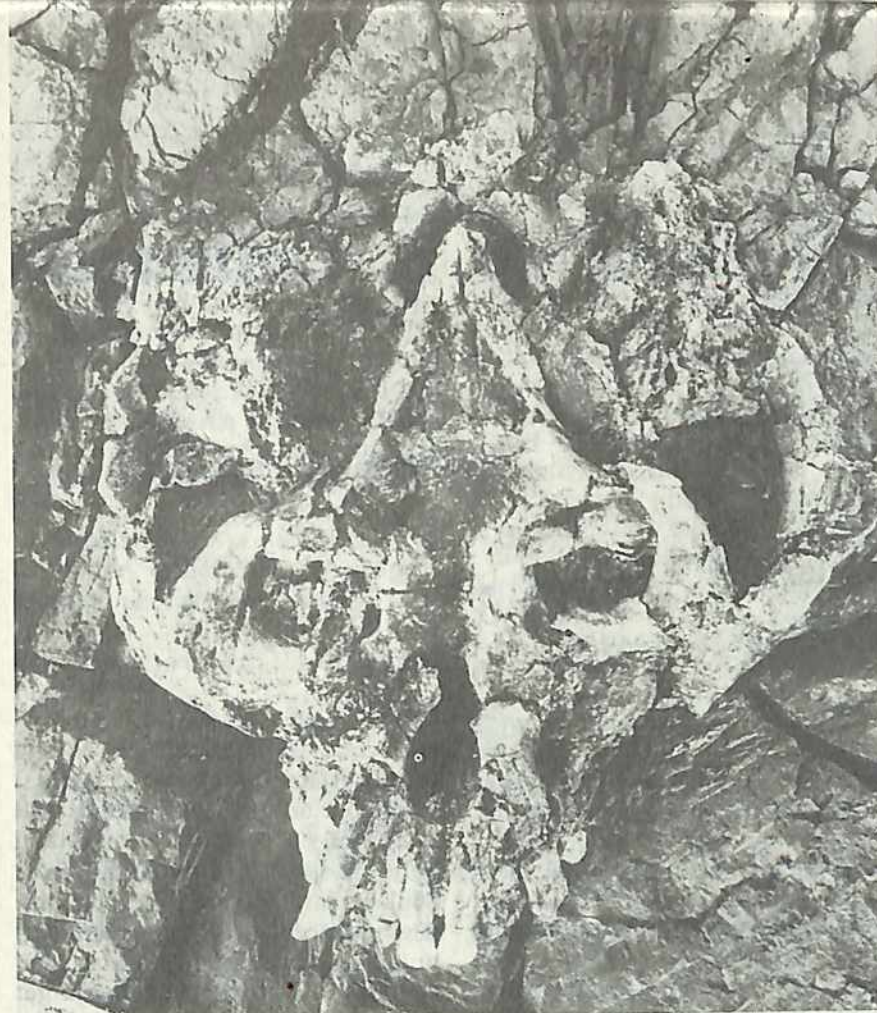
The Lufeng Ape Skull and Its Significance

XU QINGHUA and LU QINGWU

IN the paleontological progression of ape and man a number of fossils of ancient apes had been unearthed, all falling within a period between the late Miocene and early Pliocene epoch (about 15 million years to seven million years ago). But they did not include skulls, a major indicator of development from that early time. In December 1978 one was discovered in Lufeng county in central Yunnan province. Dating from eight million years ago, it may shed new light on the evolution of apes and the origin of mankind.

Now known as the Lufeng ancient ape skull, it has many characteristics typical of the male orangutan skull, and some characteristics of the *Australopithecus*. These include its short, broad face and wide-set eye sockets similar to those of the *Australopithecus robustus*. Its apelike features include a reversed V-shaped temporal crest on the parietofrontal skull, a not-very-pronounced ridge between the eyebrow ridges, a narrow nostril (Pear-shaped foramen) and two fairly large upper canine teeth. These indicate that the skull may belong to an ape of the *Sivapithecus* type. But the combination of different features raises the question: Is the Lufeng ape the ancestor of man or of modern apes? To help toward an answer, the Lufeng skull will be studied in relation to upper and lower jawbones and teeth also

XU QINGHUA and LU QINGWU, research workers at the Institute of Vertebrate Paleontology and Paleoanthropology under the Chinese Academy of Sciences, were members of the joint team from the institute and the Yunnan Provincial Museum which excavated the skull.



The fossilized Lufeng skull.

Wang Chunde

said to possess some *Australopithecus* characteristics which were found several years ago in Pakistan and Turkey.

The skull was found on a slope of Miaoshanpo Hill at the northern

end of the Lufeng Basin nine kilometers from the county seat. It lay in a rich fossil deposit, though the site is not large and the stratum not thick (only six to seven meters with many layers of thin brown

coal and fine sand superimposed). The ape skull was in a coal layer. Previously the site had yielded a lower jawbone of *Sivapithecus* in 1975 and one of *Ramapithecus* in 1976. In two seasons of excavation in the winter of 1978 and spring of 1979 more than 100 teeth of ancient apes and a great number of fossils of 30 kinds of mammals were also unearthed.

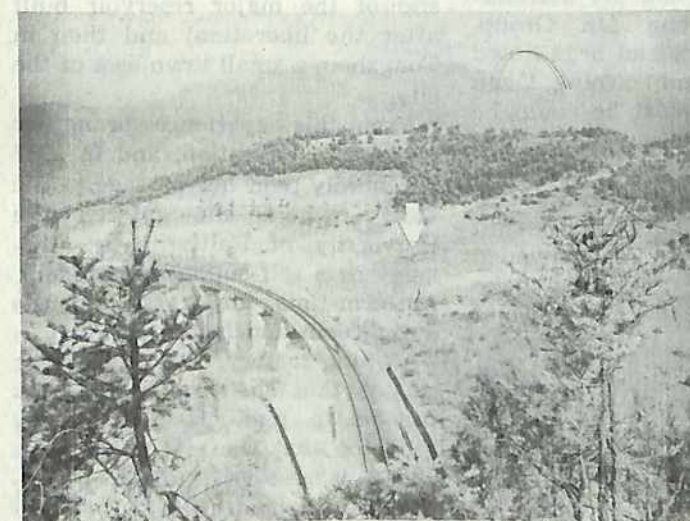
A geochronological study of the mammal fossils provides the clue to dating the Lufeng ancient ape — the early Pliocene epoch, or about eight million years ago. The main animals that existed at the same time as the Lufeng ancient ape were the three-toed horse, stegodon, rhinoceros, saber-toothed tiger, deer, muntjac, takin and gibbon — comprising both forest and grassland species.

The area at that time provided a good environment for ancient apes to live and propagate. Spore pollen analysis indicates that the climate was warm and moist, like that of today's southern subtropics. The basin was covered by wide stretches of grasslands, rivers and lakes and surrounded by low, densely-wooded mountains. Between the grasslands and forests grew abundant plum, walnut, hazelnut and other nut and fruit trees providing food for the apes. After death their bones were washed by the rain to the sandy shores of the lakes and were gradually fossilized. □

Site of excavation of the Lufeng ancient ape skull.

Xu Qinghua

Xu Qinghua (left) and Lu Qingwu, authors of this article at work on the site.



Tribute to a Colleague



Gu Shuxing

ELSIE FAIRFAX-CHOLMELEY

IT IS 28 years since the first issue of *China Reconstructs* came off the press. It had taken six months, from planning done on a park bench, to muster a staff of six, find and move into an office, and prepare the first issue. Four of the six are still connected with the magazine. One works elsewhere. But one, a talented woman photographer and the magazine's first picture editor, Gu Shuxing, died of cancer on November 5, 1968, alone and unhappy because Chen Hansheng, her husband and closest comrade-in-arms, who was being tormented and slandered in those days of Lin Biao and the gang of four, was not even permitted to be with her at her life's end.

Susie Gu, the name by which I first knew her, was the first Chinese woman I had ever met. That was in 1935. I was immediately struck by her beautiful, intelligent, sensitive face. Thenceforth our lives continued to cross in Tokyo, New York, Hongkong, Guilin, London and Beijing. I worked closely with her on numerous occasions over the years. Her strength of character, independence (she was a truly liberated woman), determination, honesty, humor and imagination, all qualities I much admired, left their mark on my own development.

Because she spoke little of her earlier life, it is only recently that I learned more about it.

Her family was descended from feudal officials in Wuxi, Jiangsu province. Among her ancestors were scholars—members of the Dong Lin Political Group which, some four centuries ago, opposed the corruption of the Ming dynasty eunuchs. When she was born in 1897, her father, though erudite and a good mathematician, was living in poverty, without position or job. Curiously, it was his lineage that later changed this.

In 1910, the Qing Viceroy of Nanjing, a Manchu aristocrat named Duan Fang, anxious to enhance his own name and fame, went to Wuxi to look for descendants of the Dong Lin Group. Since its members had been noted for uprightness and learning, Duan Fang thought that if he could be instrumental in getting one of their descendants an official position it would give him good repute. So Gu Shuxing's father was brought before Duan, who recommended that he be sent to Beijing to be private tutor to the two sons of the then premier Qu Hongji.

Gu Shuxing was 14 when the family moved to Beijing, where her father became a favorite of the premier. She and her younger sister, the only other child, were plunged into a life restricted by

feudal custom. She was not allowed out on the street except with the family's permission and then only dressed as a boy and in a donkey cart enclosed by curtains. On one occasion she sneaked out in the cart without leave and peeked through the curtains to get a look at the outside world. She got such a dressing down from her father for this that she remained afraid of him for the rest of her life.

But she had the spirit of rebellion. Following her schooling in Beijing, not very long after the 1911 Revolution that overthrew the old monarchy, she asserted her independence by teaching for several years, first in Miyun (the site of the major reservoir built after the liberation) and then in Tongzhou, a small town east of the city.

From this experience sprang her interest in education, and in 1917 her family paid her passage to the U.S.A. where she entered the University of California at Berkeley as a self-supporting student. In term-time she worked in the diningroom and in the vacation in a canning factory. It was while at college that she first became attracted to photography. It was then too that she met Chen Hansheng, a research student in the Graduate School of the University

of Chicago. They were married in 1921 when Gu Shuxing graduated.

They returned to China in 1924. During the following turbulent years, both worked with Li Dazhao, professor in Beijing University and one of the founders of the Chinese Communist Party. They both took part in the famous anti-imperialist parade of Beijing students on March 18, 1926. When warlord police fired on the demonstrators and 47 were killed, Gu Shuxing urged the students on to continue their protest. She also used her camera as a weapon, taking photographs which recorded those events and are now a valuable part of the historical record.

When Li Dazhao was executed by the feudal warlords and their foreign backers in April 1927, the Chens left for Moscow. They returned one year later to Shanghai where they met Soong Ching Ling (Mme. Sun Yat-sen). In 1932 Gu Shuxing joined in the work Soong Ching Ling was doing to organize hospitals and raise money for the wounded soldiers of the 19th Route Army, then resisting a Japanese armed attack on the city.

IN my memory two projects on which I was associated with Gu Shuxing stand out, although some details have become blurred with time.

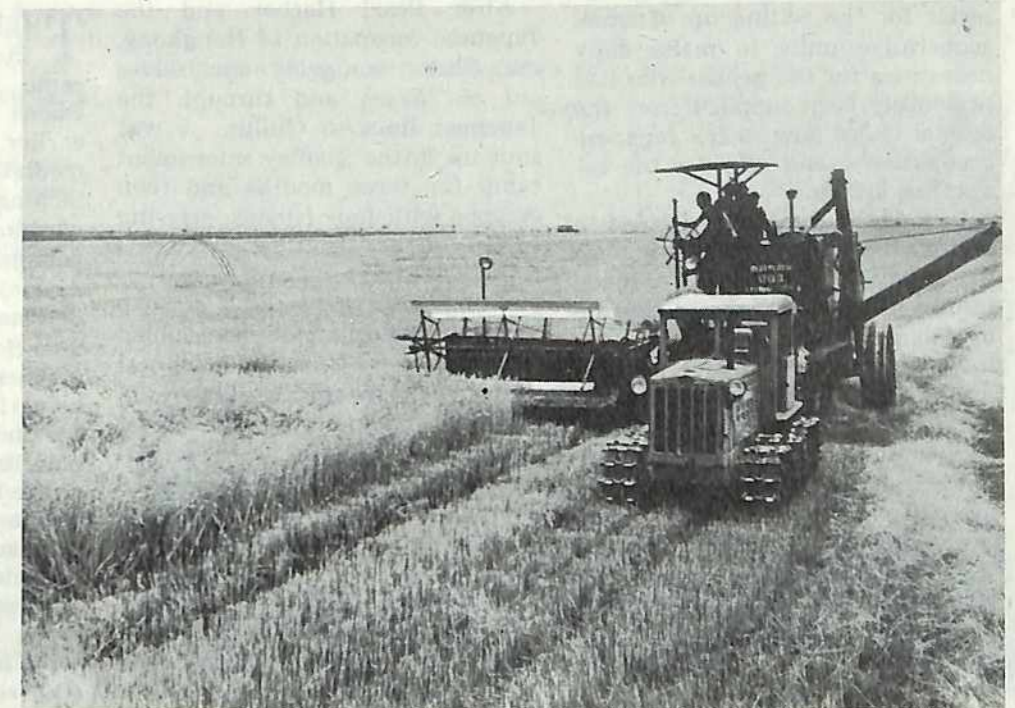
In 1937 I was working in New York in the International Secretariat of the Institute of Pacific Relations, a research organization, some members of which held liberal or progressive views and which finally collapsed under McCarthyite attacks in the 1950s. The Japanese imperialists, after launching their all-out attack on China, had taken Shanghai and perpetrated their mass slaughter in Nanjing.

Horrified by these atrocities and the plight of their country, Chinese patriots in New York worked with a very broad range of American friends of China to propagate a boycott of the wearing of silk—clothes and stockings—large quantities of which came from Japan and helped pay for shiploads of scrap iron which was being exported to Japan for the manufacture of arms.

Gu Shuxing came to my office saying she wanted my help in organizing a committee to aid Chinese war orphans. "I've already found a place," she said. "Come

and look at it." It was a small room up a rickety staircase, not far from the New York Public Library, and one floor above the offices organizing the boycott of Japanese goods.

Under Gu Shuxing's drive, it quickly became a hive of activity. Simultaneously building the organization and raising funds, she announced we must put on a theater show. On the go day and night, using her charm and enthusiasm, she made friends everywhere, then persuaded, cajoled and even bullied them to bestir their consciences and contribute both funds and influence to supply support for the orphans and incidentally stoke indignation and action against the Japanese invasion. She launched out without hesitation to procure a major Broadway theater for a song and dance evening, and enlisted the support of the Chinese dancer, Silan Chen, and her friend Lily Mehlman to prepare the program. When the famous black singer, Leadbelly, was prevented by illness from appearing at the last moment, Gu Shuxing and the other artists quickly found another to take his place. The house was packed and



China had few combine harvesters in the 50s. Gu Shuxing saw in them a harbinger of the future.
Gu Shuxing



Cover of the first issue of *China Reconstructs*, 1952, proposed by Gu Shuxing: Peasants receive land and tools in the land reform after liberation.

the performance an unmitigated success.

In 1938 Gu Shuxing and Chen Hansheng went to Hongkong. I followed a few months later and they invited me to live in their home. In addition to my institute work, I did publicity for the International Committee of the Chinese Industrial Cooperatives (Gong He). Its purpose was to collect and forward funds to the Chinese interior for the setting up of small cooperative units to make daily necessities for the people who had previously been supplied from the coastal cities, now under Japanese occupation — and also for the resistance armies.

In 1940 the committee decided to approach some national capitalists in Shanghai to donate capital made idle by the war for the setting up of Gong He cooperatives in the interior.

Gu Shuxing was sent to Shanghai for this purpose and I to accompany her. As soon as we landed, she became a whirlwind of activity. She sought out two acquaintances — flourmill and textile mill owners — to host a luncheon of manufacturers. Each guest was to be asked to make a pledge of financial support on behalf of whatever industry he was

engaged in. I found it fascinating to listen while the amounts to be pledged were argued according to a consensus made by those present concerning the degree of prosperity of each of the industries.

AFTER that, it wasn't difficult for us to contact others and urge them to follow the example set. I remember going to a mansion in the French Concession where the head of one of the Shanghai gangs had holed up ever since the Japanese had entered the city. He was a hsifty-eyed skinflint, who after promising us a contribution made it conditional on a social introduction to a prominent English lady in Shanghai! Then there was the comprador working for a large British firm, afraid of the Japanese, afraid of taking sides but also afraid of not doing so. What if it was found out that he had given money to save his country from the invaders, to these two "she-tigers" from Hongkong?

The sum we carried away from Shanghai two weeks later may not have been very significant compared to the amount of capital floating around the city but it was enough to set up a number of new Gong He units. Naively I felt elated; Gu Shuxing I suspect felt we should have done better.

After Pearl Harbor and the Japanese occupation of Hongkong, the Chens smuggled themselves out to Macao and through the Japanese lines to Guilin. I was shut up in the Stanley internment camp for three months and then escaped with four friends, arriving in Guilin in April 1942. There I found Gu Shuxing again — experimenting with the making of soap in her backyard. Later, she joined the work of a Gong He chemical cooperative producing soap and toothpaste. In 1944 a secret telegram came from the Kuomintang in Chongqing, ordering Chen Hansheng's arrest. Friends warned the Chens in time, and they left for India.

A YEAR after V-J Day in 1945, she and I met again in New York. Eagerly looking forward to

the victory of China's revolution, she threw herself into the study of new audio-visual techniques and prepared educational filmstrips for use in the countryside of the rising new China.

Again her drive and persuasive ability were invaluable in getting speakers for China or the use of an apartment for a meeting. On one occasion it was Hua Luogeng, the famous mathematician, whom we met accidentally on the street. After a long conversation right there, he became the main speaker at a Chinatown dinner we were organizing. On another occasion it was Mrs. Welthy Honsinger Fisher, well-known writer and lecturer, who agreed to let us use her elegant apartment for a meeting to raise funds for medical supplies in the early days of liberation. "What an operator! What an operator!" she laughed as she succumbed to Gu Shuxing's persuasion. I thought of this again when Welthy Fisher visited China not long ago at the age of 99. It should be stressed that the climate in the U.S. at that time was such that people who joined or sponsored such activities risked smearing or worse, and Chinese risked deportation to the tender mercies of Chiang Kai-shek.

THEN came the happy day at the end of July 1951, when I came to liberated Beijing. The Chens had arrived six months earlier. Gu Shuxing had immediately turned all her energy to helping with socialist construction, working in the Photographic Department of the Xinhua News Agency, and becoming the Deputy Secretary General of the National Sino-Soviet Friendship Association.

When *China Reconstructs* was being launched she took charge of the photographic work and secured paintings and woodcuts by some of the best artists, for reproduction in the early issues. She set good standards for the covers and color spreads in *China Reconstructs* that have appeared since. She also enlisted Zhang Shuicheng and Zhu Yongqing, two young college graduates, to train as photographers.

When they started work *China Reconstructs* had no camera equipment. She lent them her own Leica, telephoto lens and tripod. They are still on the staff, veterans now, and have taken many fine pictures.

GU SHUXING had poor health but she always worked hard and had a very responsible attitude without thought of self. She was very generous personally, but stood adamant against the slightest waste of public property.

From the time she came back to China she never put down her camera which she used with enthusiasm and creativity. In the Chinese Photographic Association she contributed to the study of technique and of ways to express the new life. Among her better-known pictures showing the new spirit were those entitled, "Women's Surveying Team," "The Majesty of the Combine Harvester" and "Commune Kindergarten." In the spring of 1962 and autumn of 1963 she went to Jiangxi and Hunan provinces and took scenic pictures to show the beauty of her country, including the scenery in Jinggangshan, the early fortress of the revolution, and Chairman Mao's birthplace, Shaoshan. In 1960 she was selected as a March 8 (International Women's Day) national standard bearer and a model for Chinese women photographers.

As a Chinese friend wrote of her:

*People rising on ancient soil,
Films of new blossoms were
your toil.
Silver-haired you received
the red banner,
Your friendship I will
cherish for ever.*

Gu Shuxing had hosts of friends who would undoubtedly endorse these lines.

It was only on January 23, 1972, four years after her lonely death, that Chen Hansheng, in accordance with Gu Shuxing's wishes, was able to scatter her ashes in the Fuchun River in Zhejiang province, a place she loved.

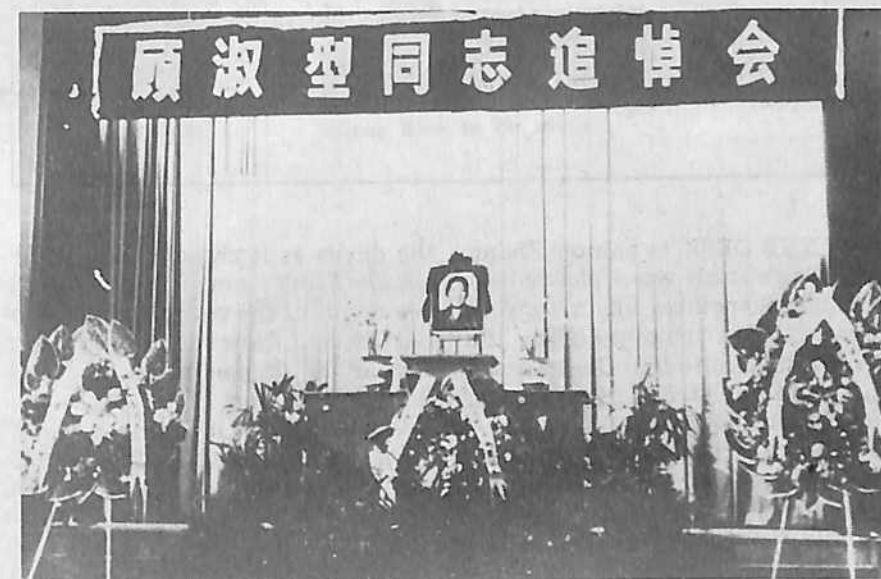
In June 1979, when the crimes of the gang of four were being

exposed and those who had suffered under them were being rehabilitated, under the auspices of the China Photographic Association a memorial meeting for Gu Shuxing was held in the Babao-shan cemetery for revolutionaries in Beijing. Hundreds of her co-workers and friends attended. Vice-Chairman Soong Ching Ling, Song Renqiong, a member of the

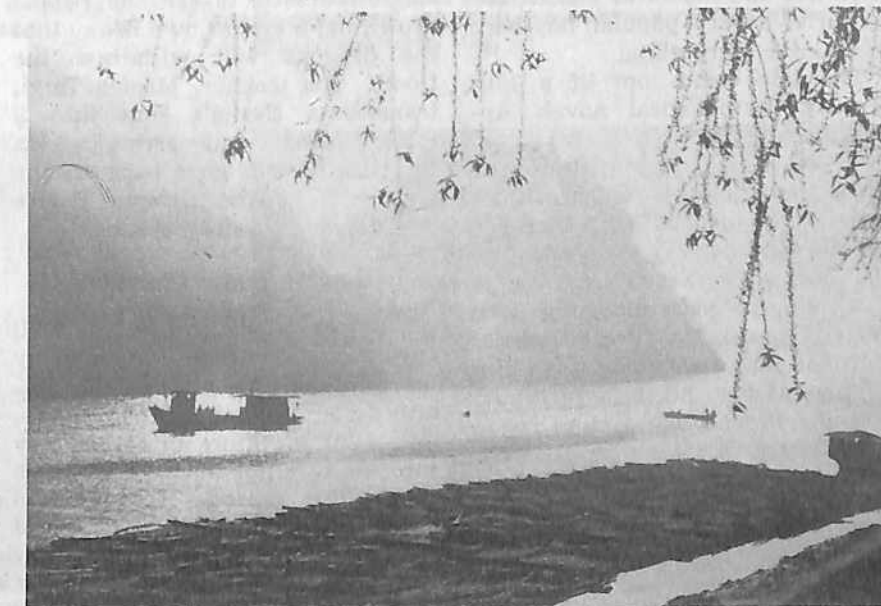
Party Central Committee, and many institutions and individuals sent wreaths.

I count myself most fortunate that I had the opportunity to know and work with this dedicated and intrepid woman. On the 28th anniversary of *China Reconstructs* and 12 years after her death, I deem it an honor to pay her this small tribute of memory. □

Wreaths sent by Vice-Chairman Soong Ching Ling (right) and Song Renqiong (left), Vice-Chairman of the National Committee of Chinese People's Political Consultative Conference.



The Fuchun River where Gu Shuxing's ashes were scattered.



A Cartoon Film and Its Designer

HUANG MIAOZI



ON THE DESK in painter Zhang Ding's study was a plastic bust of a boy, something like a Tang or Song dynasty sculpture from the Dunhuang Grottoes in Gansu province on the Old Silk Road or the temples in the Maiji Mountains. A closer look revealed features more like today. On a bookcase were several drawings of stage figures, including Nezha and the Dragon King. Zhang Ding was designing the characters for the cartoon film, *Nezha Troubles the Sea*, which would be produced by the Shanghai Animated Cartoon Studio. The bust was the model of Nezha, for centuries a very popular boy-hero in Chinese storytelling.

The tale comes out of a 16th century mythological novel, *Appointment of the Gods*, based on Lord Wu's overthrow of the cruel King Zhou 3,000 years ago. In the novel, righteous gods help Lord Wu subdue King Zhou's evil gods. Nezha, only six or seven years old, is the youngest god supporting Lord Wu. Possessing a great martial skill and magic weapons given him by his teacher, he is invincible.

In the film sequence, the Dragon King of the East Sea sends devils to the shore to catch children for his banquet. Nezha wounds one of

HUANG MIAOZI is a well-known Chinese calligraphist and critic of fine arts.

the devils as it chases a boy. The Dragon King's son, Prince Aobing, comes out of the sea to fight Nezha but is killed. Now the Dragon King asks other dragon kings — of the West, North and South Seas — to help him avenge his son.

In Chinese mythology, dragons were the bringers of rain and the lords of the waters. So the dragon kings threaten Nezha's father, Li Jing, Governor-General of Chentang, with a great flood unless he surrenders Nezha. Li Jing in turn hides Nezha's magic weapons so he cannot fight the dragon kings. Nezha, distressed to see the people drowning, takes his own life so that the dragons will withdraw the flood. His teacher, Master Taiyi, transforms Nezha's soul into a lotus flower and arranges his rebirth. Nezha goes back to the sea, destroys the Dragon Palace and defeats the dragon kings.

How to Draw the Hero

The cartoonist Zhang Ding, persecuted for nearly ten years by the gang of four and only beginning to work again after their fall, put a lot of effort into this new job. It was not an easy thing to convert an episode from an old novel into a cartoon. The image of Nezha, the boy-hero, is deeply rooted in Chinese people's minds. How to recreate him in cartoon

form without jarring this well-established image?

A dozen years ago Zhang Ding's close friend, the late painter Zhang Guangyu, created the figures and main scenery of the widely-welcomed animated cartoon, *Havoc in Heaven*, about the Monkey King's revolt against the Jade Emperor of Heaven, an episode from the famous Chinese novel *Pilgrimage to the West*. The gang of four banned the film for ten years. Released only in 1977 and acclaimed at home and abroad, it was among the best offerings at the 1978 London Film Festival. A Finnish newspaper commented last spring that it revealed "an integration of the most outstanding characteristics of cartoon and the traditional style of Oriental painting." *Nezha Troubles the Sea*, the new wide-screen color animated cartoon, will rival *Havoc in Heaven* in its beauty and national flavor.

The two artists, akin in artistic style, are both lovers of China's cultural heritage and connoisseurs in Chinese traditional painting, opera, jade carvings, bronzes and folk toys with simple lines and striking colors. Both have studied western art. The works of both excel in exaggerating the essence and characteristics of situations and people.

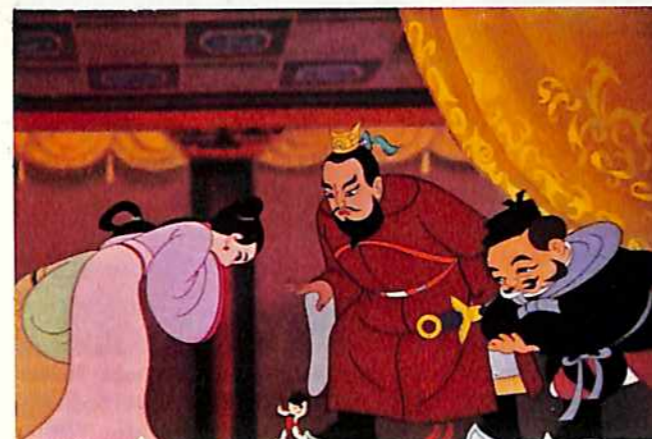
Zhang Ding, having grown up in a small town in northeast China, finds his Nezha image in the village boys he played with as a child — simple, naive and resourceful. The red apron and blue-bordered white blouse Nezha wears in the film is typical of the Chinese countryside, with some artistic embellishment. His hairdo comes from ancient paintings. Zhang Ding designed other figures in the cartoon, such as Nezha's father, Master Taiyi, the Dragon King and the Dragon Prince by referring to the appearance and characters of the people he had seen and making clear-cut distinctions between bad and good. He also drew on Chinese traditional operas, paintings, puppet shows and colored woodblock pictures and images of gods done in ancient times.

To make the scenery go well with the figures Zhang Ding

Nezha Troubles the Sea (from the film)



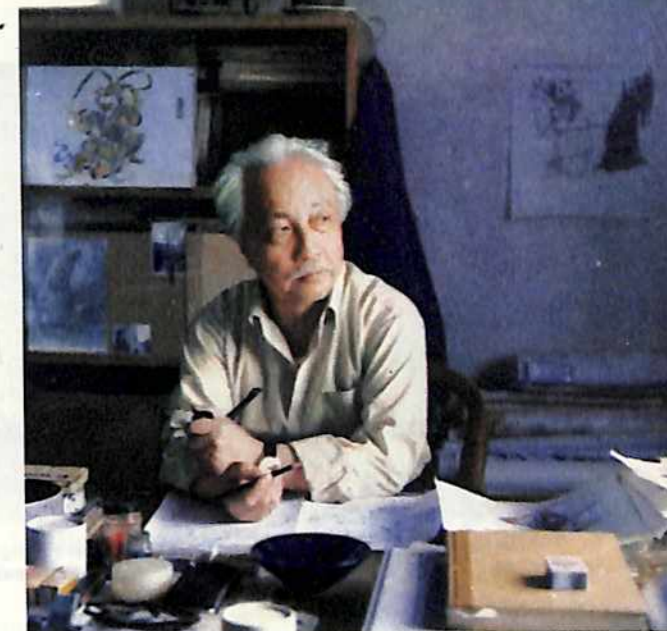
1. After three years' pregnancy, General Li Jing's wife gives birth, but to an egg!



2. Thinking it is an ill omen Li Jing strikes it with his sword. A little boy jumps out of the egg.



4. At age seven, Nezha goes to play at the seaside and innocently washes the heaven-and-earth ring in the sea water. The Dragon King's palace is shaken by this magical disturbance.



Zhang Ding in his study.



3. Master Taiyi of Golden Light Cave names the boy Nezha. He gives him two magic weapons — a red silk apron and a heaven-and-earth ring.



5. After Nezha kills one of the devils the Dragon King sends to catch children, the Dragon King dispatches Prince Aobing to fight Nezha, who kills Aobing.



6. The Dragon King sets out to appeal to the Jade Emperor in Heaven. Nezha stops him and gives him a good beating.



7. The Dragon King tells Li Jing to kill Nezha, otherwise he will flood the land.



8. With his weapons hidden by his father and pained to see the people suffering in the water Nezha takes his own life to stop the flood.



9. After Master Taiyi transfers Nezha's soul to a lotus flower and remakes his body with lotus roots and leaves, Nezha goes back to the sea to take revenge.

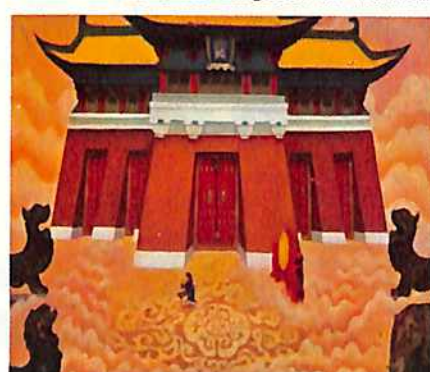
The Dragon King's palace in the sea.



Golden Light Cave.



The Precious Hall at the Top of Heaven, abode of the Jade Emperor of Heaven.



worked with the set designers and also made useful suggestions on the Chinese traditional background music. He insisted that the characters' movements have the dance rhythm similar to Beijing opera and that the tone of this ancient fairy tale should not simply be a repetition of the old. His suggestions were welcomed by director Wang Shuchen and the designers, musicians and photographers. The result was an adroit combination of Chinese artistic tradition and the techniques of the modern animated cartoon.

The Story of Zhang Ding

Zhang Ding's father was a petty clerk in a warlord army. The boy played in the streets with other children from poor families. Later, when he became interested in puppet shows and designed puppet plays, these northeast China children were the center figures and his childhood experience his motivation.

His mother, a country woman, had a good art sense. For the Spring Festival, the most important traditional Chinese holiday, she would knead dough into ducklings, chickens, rabbits, pigs, cows, peaches, pomegranates and fat babies, beautiful in a rustic way and made more charming when she added delicate red dots to their eyes, cheeks and mouths. This kind of folk art, as common as embroidery among countryside women, was handed down from generation to generation. It found its way into the young Zhang Ding's soul, laying the foundation for his later fame and skill as a decorator and handicraft artist.

Country folks in northeast China were superstitious. They believed in fox spirits, hanging images in their homes either in the likeness of a benevolent old man or a gentle fairy-like woman. Not daring to call them fox spirits, they called them "grand immortals." "Fox spirits" were foxes who had gained immortality through hundreds of years of meditation and were capable of changing themselves into

human beings and making people suffer. People tried to appease them so they would not make trouble. Zhang Ding didn't believe all this but liked the pictures by folk artists, some printed in color with woodblocks, some drawn by hand. With simple lines and striking colors they were highly decorative and strongly local in flavor. In school Zhang Ding drew fox spirits and other legendary figures behind his textbooks.

After the Japanese occupation of northeast China in 1931 Zhang Ding tramped alone to Beijing (then Peiping) and entered a private fine arts school. There he studied painting for several years, supporting himself by drawing cartoons for newspapers. Because his cartoons urged fighting the Japanese aggressors and exposed the corrupt Kuomintang government, he was thrown in jail.

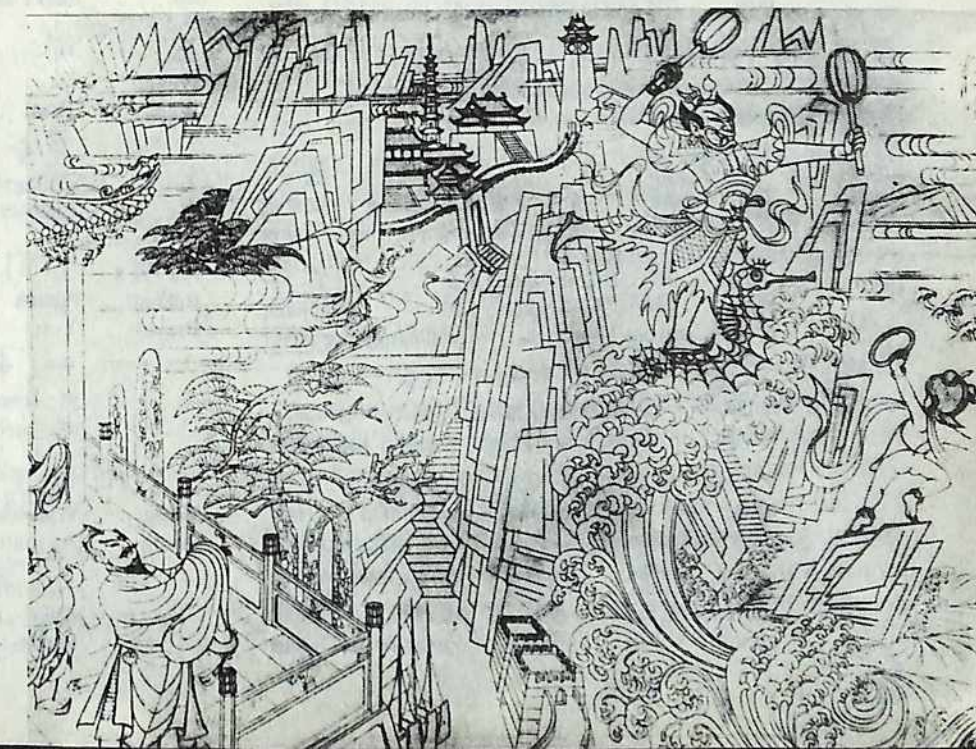
Later he joined a cartoon propaganda team and finally made his way to Yanan, then the center of the Chinese Communist Party in the War of Resistance Against Japan (1937-45). He taught painting at the Lu Xun Academy of Fine Arts and worked to popularize fine arts at war and the succeeding War of Liberation (1946-49). In this

period he did New Year pictures in the Chinese tradition, and cartoons and wall paintings. He collected and sorted out folk arts. He studied the possible synthesis of the good features of both Chinese and foreign art. He once worked so hard decorating an agricultural exhibition in Yanan that when the exhibition opened he had fallen asleep in a corner of the hall.

After liberation in 1949 Zhang Ding was busy in teaching in the Central Academy of Fine Arts where he became department head and later deputy president of the Central Institute of Arts and Crafts. He was among the artists who decorated the Great Hall of the People and several guest houses for foreign visitors. He helped do designs for holiday parades, magazine covers and exhibition halls.

More than 60, Zhang Ding is still President of the Central Institute of Arts and Crafts. After he finished the *Nezha Troubles the Sea* film, he took part in decorating the new buildings at the Beijing International Airport, climbing ladders with the young people to wield his brush in the youthful spirit of his many artistic creations. □

Sketch for the mural section in which Nezha fights the Dragon Prince.



Lesson 13

Cruising on the Huangpu River

(加拿大访华旅游团由杭州
(Jiānádà fāng Huá lǚyóután yóu Hángzhōu
(Canada visit China tourist group from Hangzhou

到达上海,乘船游黄浦江。)
dàodá Shànghǎi, chéng chuán yóu Huángpǔjiāng.)
arrive Shanghai, aboard boat cruise Huangpu River.)

史密斯:我们就在这里上船吗?
Shímǐsī: Wǒmen jiù zài zhèlǐ shàng chuán ma?
Smith: We (at) here board boat?

王:这是外滩。我们上船
Wáng: Zhè shì Wàitān. Wǒmen shàng chuán
Wang: This is (the) Bund. (Let) us board boat.

吧!(大家登上游船。)
ba! (Dàjiā dēngshàng yóuchuán.)
(Everybody step on cruise boat.)

玛利:坐船游黄浦江
Mǎlì: Zuò chuán yóu Huángpǔjiāng
Marie: Ride boat (and) cruise on the Huangpu River

多么有风趣啊!
duōme yǒu fēngqù a!
how has fascination!

萨克斯:黄浦江有多长?
Sākè: Huángpǔjiāng yǒu duō cháng?
Sachs: Huangpu River has how long?

王:它发源于浙江省嘉兴
Wáng: Tā fāyuán yú Zhèjiāng shěng jiāxīng
Wang: It originates in Zhejiang province Jiaxing

县,到吴淞口与长江
xiàn, dào Wúsongkǒu yǔ Chángjiāng
county, reaches Wusongkou with Changjiang River

汇合,全长八十四公里,
huìhé, quáncháng bāshí sì gōnglǐ,
merge, total length eighty-four kilometers,

河道最宽处有四百米
hédao zuì kuān chù yǒu sìbǎi mí
river course most wide place has 400 meters

左右。船到吴淞口然后
zuǒyòu. Chuán dào Wúsongkǒu, ránhòu
about. Boat reaches Wusongkou, then

回来,大概需要四小时。
huílái, dàgài xūyào sì xiǎoshí.
comes back, about need four hours.

勃朗:这里的外国轮船很多吗?
Bólǎng: Zhèlǐ de wàiguó lúnchuán hěn duō ma?
Brown: Here foreign steamships very many?

王:目前有一百多个国家,
Wáng: Mùqián yǒu yībǎi duō ge guójiā,
Wang: Presently have 100 more countries,

三百多个港口的商船
sānbǎi duō ge gǎngkǒu de shāngchuán
300 more ports' merchant ships

经常来往上海港。
jīngcháng lái wǎng Shànghǎigǎng.
frequently come (into) and leave Shanghai harbor.

玛利:这艘插着彩旗的是什么
Mǎlì: Zhè sōu chāzhe cǎiqí de shì shénme
Marie: This stuck with colored flags is what

船?
chuán?
boat?

王:那是中学生航海
Wáng: Nà shì zhōngxuéshēng hánghǎi
Wang: That is middle-school students navigation

夏令营的船。
xiàlǐyíng de chuán.
summer camp's boat.

勃朗:你们看那些小驳船连成
Bólǎng: Nǐmen kàn nàxiē xiǎo bóchuán liánchéng
Brown: You see those small barges join into

一串!
yí chuàn!
a string!

王:晚上很好看。船上
Wáng: Wǎnshàng hěn hǎokàn. Chuánshàng
Wang: At night, very good looking. Boats on

灯亮了,就象一条游在
dēng liàng le, jiù xiàng yí tiáo yóuzài
lamps shining, look like a swimming

水上的“火龙”。
shuǐshàng de huǒlóng.
water on fire dragon.

勃朗:黄浦江沿岸的工厂、
Bólǎng: Huángpǔjiāng yán àn de gōngchǎng,
Brown: Huangpu River along bank factories,

仓库、码头真不少呀。
cāngkù, mǎtóu zhēn bù shǎo ya.
warehouses, wharves really not few.

王:是的。上海是中国最大
Wáng: Shì de. Shànghǎi shì Zhōngguó zuì dà
Wang: Yes. Shanghai is China's biggest

的工商业城市。它提供
de gōngshāngyè chéngshì. Tā tígòng
industry-commerce city. It supplies

八分之一的全国工业
bā fēn zhī yī de quánquó gōngyè
one-eighth whole country's industry

总产值,中国出口商品
zǒngchǎnzhí, Zhōngguó chūkǒu shāngpǐn
total output value, China's export commodities

也有三分之一是上海
yě yǒu sān fēn zhī yī shì Shànghǎi
also have one-third are Shanghai's

产品。
chǎnpǐn.
products.

玛利:你们看,木帆船和舢舨
Mǎlì: Nǐmen kàn, mùfānchuán hé shān bǎn
Marie: You look, wooden sailboats and sampans

穿行于巨轮之间,多
chuānxíng yú jùlún zhī jiān, duō
pass through huge ships among, how

好看!
hǎo kàn!
good looking!

史密斯:咱们到外边甲板上去
Shímǐsī: Zánmen dào wàibian jiǎbǎnshàng qu
Smith: We to outside on deck go

看看吧。
kànkàn ba.
take a look.

Translation

(Canadian China tour group arrives in Shanghai from Hangzhou and takes a cruise on the Huangpu River.)
Smith: Do we board the boat here?
Wang: This is the Bund. Let's go aboard. (Everybody boards the cruise boat.)
Marie: How fascinating to cruise on the Huangpu River!
Sachs: How long is the Huangpu River?

Wang: It originates in Jiaxing county in Zhejiang province and merges with the Changjiang River at Wusongkou. Its total length is 84 kilometers. The widest part of the river is around 400 meters. This boat goes to Wusongkou and back. It takes about 4 hours.

Brown: Are there many foreign ships here?
Wang: Today merchant ships from some 300 ports in more than 100 countries regularly visit the Shanghai harbor.

Marie: What is that ship with colored flags?
Wang: It's the boat of a navigation summer camp for middle school students.

Brown: Look at that string of barges!
Wang: It's very beautiful at night. When the barges are lit up it looks like a fiery dragon swimming on top of the water.

Brown: There are really a lot of factories, warehouses and wharves along the Huangpu River.

Wang: Yes, Shanghai is China's biggest industrial and commercial city. It supplies one-eighth of the country's total industrial output by value, and one-third of China's export products are made in Shanghai.

Marie: Look at the sailboats and sampans threading their way among the huge ships. How nice it looks!

Smith: Let's go out on deck and watch.

Notes

1. Fractions.
one-eighth 八分之一 bā fēn zhī yī (one of eight parts)
two-third 三分之二 sān fēn zhī èr (two of three parts)
three-twenty-fifth 二十五分之三 èrshí-wǔ fēn zhī sān (three of twenty-five parts)

2. One verb used after another.
The second verb shows the purpose for which the first action is done. Wǒ qù shāngdiàn mǎi dōngxi 我去商店买东西 (I'm going to the store to do some shopping). The verb mǎi 买 (buy) shows the aim of the action of the verb qù 去 (go). Another example is: Zánmen dào jiǎbǎnshàng qu kànkàn ba 咱们到甲板上去看看吧 (Let's go on deck and watch).

In other sentences like Wǒmen zuò chuán yóu Huángpǔjiāng 我们坐船游黄浦江 (We travel on the Huangpu River by boat), the first verb acts like an adverb and shows how the action (the second verb) is done. Another example, Tā chángcháng tǎngzhe kàn shū 他常常躺着看书 (He often reads lying down). Note that in Chinese no conjunction or preposition is needed between the two verbs.

The Song Dynasty

1—Northern Song, Liao and Xia

JIAO JIAN

DURING the 300 years of the Song dynasty (960-1279) wars with non-Han nationalities on the fringes were frequent and peasant uprisings broke out one after another. The dynasty falls into two periods, Northern Song (960-1127) with the capital at Kaifeng and Southern Song (1127-1279) after the emperor was forced to flee to Hangzhou. Yet agri-

More figurines of porcelain were used: Male attendants unearthed in 1966 near Jingdezhen porcelain center, Jiangxi province.



culture, handicrafts (silk, porcelain and others), commerce and the urban economy continued to develop. There were also new achievements in science and culture (Song painting, for instance, ranks among the greatest).

But before this would happen, as the preceding Tang dynasty (618-907) collapsed amid peasant uprisings, the country again broke up into warlord regimes which followed each other in quick succession. This period, known as the Five Dynasties in the north and Ten States* in the south, lasted for half a century from the time Zhu Wen, peasant leader turned warlord, seized the throne in 907 and set up what became known as Later Liang, till 979 when most of the country was unified under the Song dynasty.

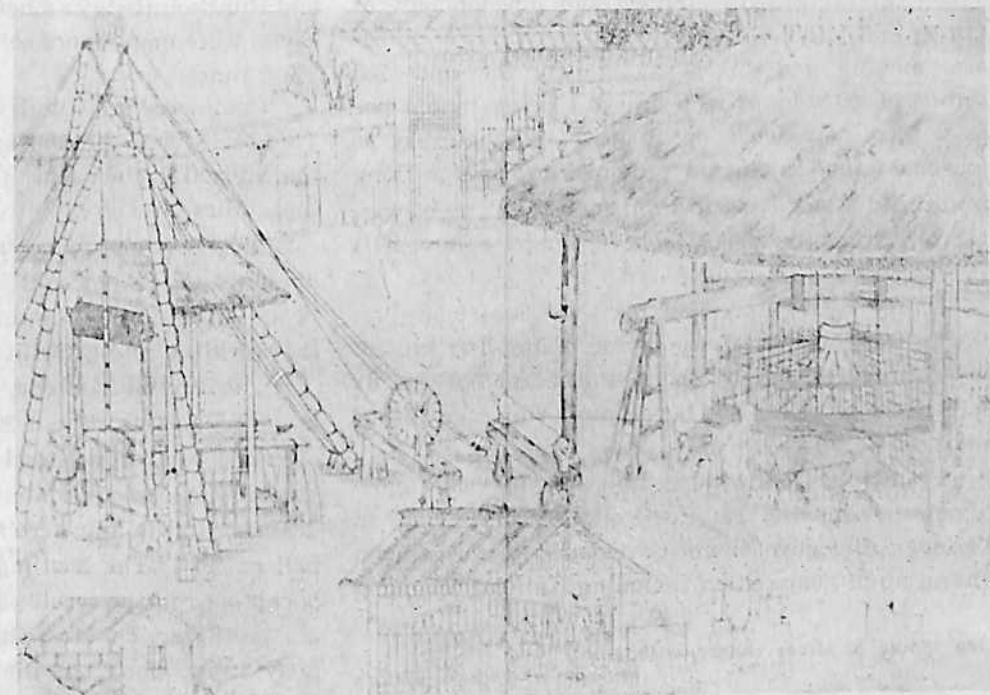
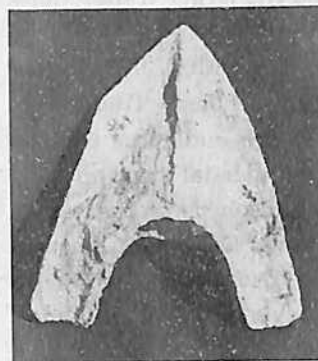
Northern Song

In 960 the crack troops of Later Zhou, last of the Five Dynasties, mutinied near Kaifeng in Henan province. The officers came to their leader, General Zhao Kuangyin, draped him in a robe of imperial yellow and acclaimed him emperor. He became the first ruler of the Song dynasty under the name of Song Tai Zu.

Having acquired supreme power in such a way, he was only too aware that he could be similarly toppled. At the suggestion of Zhao Pu, his Prime Minister, he took summary action. He summoned the chiefs of the armies to a banquet in the autumn of 961 and told them, "I do not doubt your loyalty. But if one day one of you is roused at dawn and forced to don a yellow robe, even if unwillingly, how can he avoid being obliged to overthrow Song? If you retire to the provinces and choose there the best lands and most delightful dwelling places to pass the rest of your lives in pleasure and peace, would not this be better than to live a life of peril and uncertainty?" The next day, claiming ill health, the army commanders offered their resignations and received liberal

* In the north, Later Liang, Later Tang, Later Jin, Later Han and Later Zhou. The Ten States (nine in the south and one in today's Shanxi province) were: Former Shu, Wu, Min, Wuyue, Chu, Southern Han, Nanping, Later Shu, Southern Tang and Northern Han in Shanxi. The qualifying adjectives distinguish them from other dynasties of the same name.

Iron plowshare for seed drill helped increase production. Museum of Chinese History



Winch draws brine from a borehole in Sichuan, a Song technical innovation in salt extraction.

gifts from the emperor. This incident is known in history as "removal of military power at the banquet."

Soon afterwards Song Tai Zu took over some of the local regimes, dealing with their military leaders in the same way. Through a series of measures, he centralized military, political and financial power.

Economic Development

The rapid consolidation of Song power over the whole country facilitated the rehabilitation of agriculture and the advance and spread of technology.

The estate of a big landlord under Song usually consisted of the residence for his family, an orchard, vegetable plots, ponds, woods, mills and storehouses as well as fields. His tenants lived in small houses on the fringes. Some landlords possessed dozens of estates, with hundreds or even thousands of tenants. The latter had to pay 50-60 percent of their produce as rent. When they had to borrow, it was at usurious rates so that they often paid twice or thrice the original sum at harvest time. When a landlord mortgaged or sold his land, the tenants usually went with it to the new master. But, during the latter part of the Northern Song dynasty, sometimes a landlord leased his land to a tenant by contract for a specified length of time, after which he was free to leave. This limited freedom was a stimulus to greater production.

A plowshare of iron for the animal-drawn seed drill, and rakes and curved hoes of this metal came into use on the central plains and in north China. Millet, wheat, broomcorn millet and beans from north of the Huaihe River began to be grown along the

middle and lower Changjiang (Yangtze) and in the valleys of the Minjiang and Zhujiang (Pearl) rivers in the south. Champa rice, an early-ripening, high-yielding variety first introduced into Fujian province from Vietnam, spread to Jiangsu and Zhejiang provinces and the Huaihe River valley. Many tea plantations were opened in the hilly areas of Fujian, Zhejiang, Hubei, Hunan and Anhui.

Some Dates for This Period

- Five Dynasties, Ten States** 907-979
- Song Dynasty**
 - Northern Song** 960-1127
Capital at Dongjing (today's Kaifeng in Henan province)
 - Southern Song** 1127-1279
Lin'an (today's Hangzhou in Zhejiang province)
- Liao (Qidans)** 916-1125
Shangjing (near today's Bairin Zuoqi in Inner Mongolia)
- Jin (Nuzhens)** 1115-1234
Huining (near today's Acheng county in Heilongjiang province), Beijing, Kaifeng
- Xia (Tanguts)** 1038-1227
Xingqing (today's Yinchuan in Ningxia)

Agricultural growth spurred the development of mining and handicrafts, including metallurgy, porcelain making and silk weaving. By the mid-11th century 3,500 tons of iron ore was being mined per year. Coal, extracted in quantity, was burned as household fuel in Shanxi province and in the Song capital, Kaifeng. Used in iron smelting at high heat, it produced better farm tools, weapons and vessels for daily use.

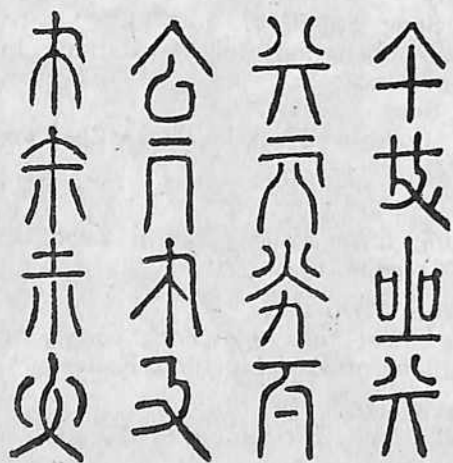
Thirty major porcelain kilns were in operation during the Northern Song period. The *ding* kiln in Hebei province had by then become famous for its pure-white porcelain and began producing many other kinds.

From Sichuan, where silk-weaving was most advanced, Emperor Tai Zu brought 200 weavers to Kaifeng. Big government-owned silk factories soon sprang up in many cities, including Kaifeng, Luoyang

Liao saddle of silver chased with gold.
Museum of Chinese History



The early Qidans had their own ideographic language: Rubbing of an inscription in the tomb of Liao Emperor Sheng Zong in Inner Mongolia.



Bronze identification tag with characters of the Xia language.
Museum of Chinese History



and Runzhou (today's Zhenjiang in Jiangsu province). There were many more colors and designs than during Tang times.

Commerce grew with agriculture and handicrafts. This period saw the appearance of numerous shops in the big cities and fairs in the countryside. Many of these fairs later grew into small towns.

More trading necessitated the circulation of huge amounts of copper and iron coins, and silver also began to be used. The introduction of paper money, the world's earliest, facilitated the larger transactions.

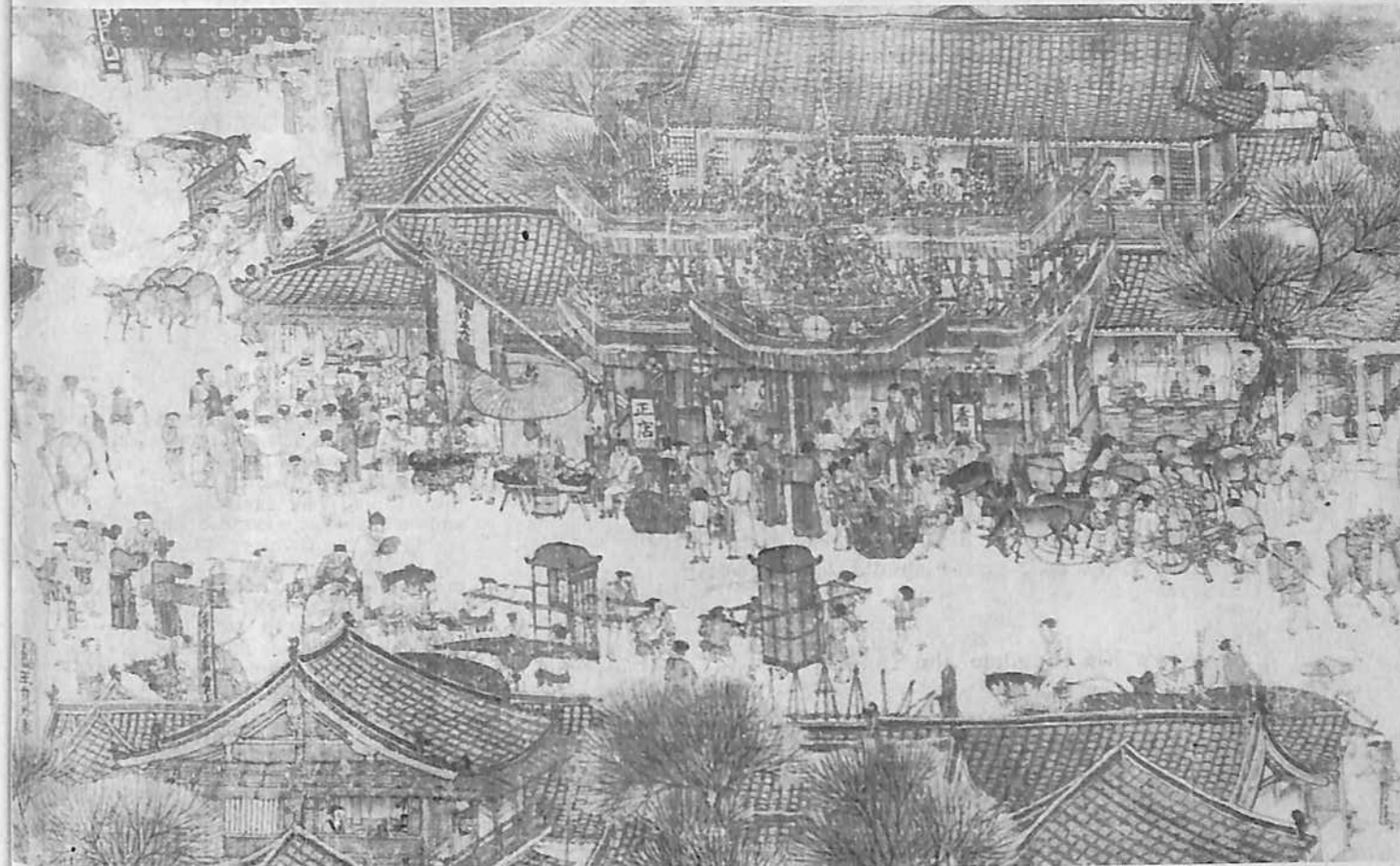
The capital Kaifeng, then known as Dongjing, was a prosperous city of 200,000 families. Every kind of trade was represented in its shops. There were several amusement centers where audiences enjoyed dramas, storytelling, acrobatics, martial arts and kick-ball games*. The bustling atmosphere of the capital is captured in the scroll painting "Qing Ming Festival at the Riverside" by Zhang Zeduan, picturing the busy street along the Bian River toward the end of the Northern Song dynasty.

Liao Dynasty of the Qidans

From the 10th to 13th centuries three other kingdoms ruled by non-Han nationalities existed side by side with Northern Song covering large sections of China in the north and northwest — Liao founded by the Qidans (Khitans), Jin (Kin) of the Nuzhens (Nuchens) who later conquered Liao, and Western Xia of the Tanguts.

The Qidans, nomads who depended on hunting and fishing, lived along the upper reaches of the Liaohe River in today's Inner Mongolia. During the

* An ancient game played with a leather ball stuffed with feathers.



Section of the long scroll painting "Qing Ming Festival at the Riverside" reflects life in Song capital Kaifeng.

fourth to sixth centuries they had frequent contacts with the Han people on the central plains. They exchanged sheep, horses and hides for things they needed from the Hans. Through association with the many peasants who fled north of the Great Wall to escape fighting between the warlords, the Qidans gradually learned the arts of farming, weaving, salt production, iron smelting and the building of per-

manent houses and walled cities. A portion of them began to live as farmers.

The Qidans were unified at the beginning of the tenth century under a noble named Yelu Apaochi. He promoted farming and building of cities on the Han model and took up Han culture. In 916 he declared himself emperor of the Qidan state. Shangjing, near today's Bairin Zuoqi in Inner Mongolia was his capital. He appointed some Han scholars as officials to formulate rules of feudal relations. During the latter part of his reign the Qidans acquired a script for their language.

Apaochi built up a powerful state extending from the sea on the east to the Altay Mountains on the west, inhabited by Qidans, Hans, Nuzhens and Uygurs. Later the Qidans adopted the dynastic title Liao.

Making Peace with Liao

In 936, as a reward for helping the military adventurer Shi Jingtang who set up the third of the Five Dynasties, Later Jin, the Liao kingdom was given 16 prefectures in northern Shanxi and Hebei. Thus it gained a foothold south of the Great Wall. Song

Stepping-stone in the shape of a man for mounting a horse unearthed in 1977 near the tombs of the Western Xia princes in the Ningxia Hui Autonomous Region.



continued to lay claim to these areas. Meanwhile the Liao often made raids into areas inhabited by the Hans, seizing people and livestock. In 1004 they attacked with a large number of troops and appeared to be advancing on Kaifeng. Though the Song dynasty had administered some defeats to Liao, most of its ministers took fright. At their advice the emperor concluded a pact with Liao and even agreed to pay Liao 100,000 taels of silver and 200,000 bolts of silk annually.

The peace thus bought did facilitate trade. The Song government set up trading posts along the frontier in Hebei, where silks, rice, tea and other goods were exchanged for sheep, horses and camels from Liao. In this way the arts of porcelain making and printing were introduced into Liao. Its craftsmen made porcelain after Song patterns and a large number of books were printed there, including the multi-volumed Buddhist scriptures. In another century, by 1125, the now-settled Qidans were to be driven out by one of their semi-nomadic vassal peoples, the Nuzhens.

Western Xia Kingdom, the Tanguts

In the northwest (today's Ningxia, Gansu and northwestern Shaanxi) the Tanguts, a branch of the nomadic Qiang people who are somewhat similar to the Tibetans, had been developing since mid-Tang times. By the turn of the 11th century they had formed a kingdom and in 1038 their leader Yuan Hao declared himself emperor. His domain is known in history as Xixia (Western Xia). With capital at Xingqing (present-day Yinchuan in the Ningxia Hui Autonomous Region), it embraced Tanguts, Tibetans, Uygurs and Hans. The main occupation was stockbreeding, but barley was grown, mainly by Han farmers, along the Huanghe River. Grain had to be purchased from Northern Song areas during times of natural calamities.

Xia cavalymen mounted several attacks against Song. Both sides suffered great losses in the fierce battles, and trade could not be carried on. Faced with growing discontent among his people because they could not get grain and goods from Song, Emperor Yuan Hao concluded a peace treaty with Song in 1044. While nominally Xia was to pay allegiance to Song, the latter had to present Xia with 70,000 taels of silver, 150,000 bolts of silk and 15 tons of tea annually. Peace was purchased, but the agreement added to the burdens of the people of Northern Song.

Here too, the Song government set up trading posts where Song silks, grain, porcelain and lacquerware were exchanged for camels, horses, cattle, sheep and carpets from Xia.

The Tanguts had long been absorbing Han culture. Yuan Hao was a great reader of books in the Han language on law and the arts of war. He instituted civil and military service systems after the Song model. Hans were appointed to some key positions. The Tanguts created their own written

language and feudal society began to develop among them. An imperial university and schools were set up as in the Song lands. Han books were translated into the Xia language and Xia scholars began to write books on history, literature and medicine in their own language.

The small but powerful Xia state, with its fairly high level of culture, lasted until it was destroyed by the onslaught of the Mongols in 1227. □

STAMPS OF NEW CHINA

Thirtieth Anniversary Commemoratives

FIVE sets of commemoratives reflecting China's unity and progress were issued on October 1, all of 8 fen denomination. In the first set, stamp 1 shows the national flag against a bright sky and a rainbow, symbolizing a new spring for the country. Stamp 2 shows the flag flying against a background of mountains and the Great Wall. Measurement 62 × 26 mm., perf. 11.5, serial numbers: J. 44 (2-1 to 2-2).

Set 2 consists of one stamp bearing China's national emblem. Measurement 31 × 38.5 mm., perf. 11.5, serial number: J. 45 (1-1).

Set 3 is also one stamp carrying the words of the national anthem. It measures 40 × 54 mm. Perf. 11. Etched and photogravured. Serial number: J. 46 (1-1).

Set 4 has four stamps showing people of different nationalities celebrating the country's 30th anniversary. Measurement 31 × 38.5 mm., perf. 11.5, serial numbers: J. 47 (4-1 to 4-4).

Set 5 consists of four stamps symbolizing modernization in industry, agriculture, national defense, and science and technology. They measure 31 × 52 mm. Perf. 11.5. Serial numbers: J. 48 (4-1 to 4-4).

Also on October 1, a miniature sheet of a 1 yuan stamp bearing China's national emblem was issued. Perf. 11.5. The sheet measures 67 × 75 mm. □



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